



A
TREATISE AGAINST
TRAITORS.
Meete for all faithfull Subjects
in these dangerous
dayes.

*Taken out of the 40. Chapter of Ieremye,
the 13, 14, 15, 16. verses, and
the 41. 1, 2, 3, 4.*

Made and published for the benefit
of the Church and common wealth
of England: by *Samuell Cartesford*
Minister and publique Prea-
cher of the woord of
God.

Prouerb. 17. 14.

The beginning of strife is as one that openeth the waters: therefore ere the contention be medled with, leane off.

AT LONDON
Printed by E. A. for *William
Holme.*





¶ *To the most Reuerend
Father in God, Iohn by the di-
uine prouidence, Archbishop of
Caunterbury, Metrapolitane of England
his grace, and one of her Maiesties
most honorable priuie Counsell,
Samuell Cottesford, wisheth
euerlasting felicitie.*

(::)



*I Am not ignorant
(most Reuerend
Father in God)
how dangerous a
matter it is to
publish anything
to the common
view of the world,
more dangerous
by farre then all the aduenterous traffiques
made by Sea, into the Indian coasts for gold,
for*

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for if therein God giue successe and prosperitie, their aduentures once made and trauailes safelye ended, their great perrilles and dangers they haue bene in: after nine dayes wonder (as we say) shalbe scarce spoken off. But the case standeth otherwise with them that shall put theselues upon the multitude, whome if they either by their publike preaching or writing shall not affect, they shalbe sure to beare the skarre of their reprochfull tungs to their graues, & hardly be thought off all their life after, let them in the setting downe of the trueth beare themselves neuer so vprightly: Such is the miserie of our dayes, so great are the discretions of mindes, the diuersities of iudgements, and the ouer speedy taking of matters to hurt, without weighing before hand, or aduised counsaile taking before resolution, contrary to Salomon his iudgement: who saith, Stabliish thoughts by counsell. The consideration whereof, partelye hath long stayed me from attempting any thing, as also mine owne insufficiencie in comparison of many others more fit for this worke: yet by the matter which in this tretise I haue handled, wherein
I haue

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I haue had some good times deliberation, at length thus farre & haue beene drawen, not in vanitie of minde, as delighted to heare my selfe, as perhaps some will not sticke to iudge, whose misjudging affections as of many others of our time I not weighing, being men heady and preposterous, some of them being carried by a proud conceite of themselves: others led in respect of persons, according to fauour, not weighing the trueth for it selfe sake, which causeth that many of them in stead of light, haue taken holde of darkenes and walke therein: and in stead of the simple trueth, haue waded ouer head and eares into foul and abhominable errors. The reason therefore as I suppose is this, because he that pleaseth to run, before he can well goe, nay scarce creepe, such as are our multitude: shall stumble dangerouslye and that most unreouerably, I speake it & say, in regarde of the people of our daies, and those also who pretend conscience of religion before others, who, how offensively so euer themselves walke before men, it matters not in their owne iudgement, so they can finde but one dart to cast at the minister, and

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haue neuer so little skill to comptroll their teachers, whome though we are not to separate from being but weak in faith, yet when a case of controuersies disputable shalbe, they are to be put aside. Rom. 14. 1. Eum vero qui fide est infirmes assumite non tamen ad certamina disceptationū, &c. Him that is weake in faith take vnto you, but not for cōtrouersies of disputations: such are they that speake euill of those things which they know not, and in the things they knowe naturallie, as beastes without reason they corrupt themselues: as saith Iude. Such they are as no kinde of teachers can long satisfie, whose affections therfore in laying forth the trueth to follow as concerning pleasing of them is meere folly :

But if we will stand upon pleasing of men, (and men pleasers, ministers in any wise may not be) except it be in matters tending to edification, according to the rule of Th^e appostle Rom. 15. 2. We shall not please God, of which people I may say againe as a certaine heathen Poet spake of the people of his time.

3 di 2 apic 25

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ἡ δὲ τοῦ κόσμου ἀρχὴ καὶ ἀρχὴ

Hand cunctis rector Olympi.

Sive pluat, seu non Iupiter ipse placet.

That Ioue himselfe in heauenly Skie,

that rules the world in earth ouer all:

Whu he raine he giues, or none, therby

all for to please, displease he shall.

Some such there be, who hauing snatched here a peece & caught there another, in holes and corners are (it is wonderfull to heare) become great teachers amongst themselves, vterlye despising the assemblies of God in our Church, and haue desired to be famous: but I feare me according to the fame of him that got a name by burning Dianæ Temple euen Herostratus, these doo not seeke to get themselves a name by so tollerable a matter as the burning the temple of Diana of the Ephesians, the vanity of the Gentiles, but by laying waste of the whole Church of God in a land, crying against it with the Papists: no church, no church in England say they, no true church: Besides men they be proud, arrogant, malicious, and of railing spirits against the pastors

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and teachers of the land, especiallye, whose amendment in the Lord I wishe, admonishing them out of Th^e apostle Paule to Titus 3.2. That they blaspheme and raile vpon no man, knowing this to be true, that the same Apostle. 1. Cor. 6. 10. affirmeth of them, that neither theeuës, neither couetous persons, neither Drunkards, nor raylers shal inherite the kingdome of heauen: concerning the which argument, I referre the reader ouer to the Sermon your grace made at Paulës Crosse, extant yet and open to the viewe of them that desire to walke in a peaceable obedience to God and his Maiestrates: as for the rest vnto whome Gods peace is a burden, I leaue them to the Lords time, wherein he shall in his mercye humble them to see their errorrs: before whome to teach, and to whose viewe to publish ought, I may saye, or at the least the whole ministry of our Land with Cassidorus vpon the 39. Psal. ver. 1. Quis est hominum sic tantus vt si inter æmilos loquatur: nullum eius verbū incurrat aliquam quæstionem? What man is he so warye, that speaking amongst enuious persons and contentious,

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tentious, some one woord or other of his shall not be drawne into some question? Of these questionaries and genealogie men, a matter in respect of circumstance, rather then of substance or age is full whom I would to wit, that I neither doo improue honest and godly conference vpon the Scripture touching faith, neither yet the profitable vse of the genealogies so farre as they doo edifie: but all curious and needlesse questions, which while some do seeke egerly after, they loose the substance of the Gospell, the doctrine of faith in Christ, of regeneration and new birth, the effect of the spirite of God by the woord, against whom may be iustified euen against the curious questionaries of our age, the saying of Grigor. Lib. 8. Moral. Nonnulli dum plus exquirunt contemplando quam capiunt vsq; ad puerua dogmata erumpunt, & dum veritatis discipuli esse negligunt humiliter magistri erroris fiunt. Many (saith he) whilst they ouerbusie their heads to seeke out more then they do either well conceine or understand: they break out into puerse opinions, and in humility they neglecting to be disciples vnto trueth,

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trueth, they become great Clarkes and master teachers of errors: of Whom whilest amongst many of their points they stand in this one: of calling, chusing and ordeining Ministers: they omit in the meane time all teachers and teaching, especiallye all other that are not of their owne choosing, and so with Aesops Dogge, whilst they snatche (not that I speake it in contempt of the Church ordinance concerning that poynt) after shadows, in comparison I may say, they leese the substance, by whom I could wish, that this one thing were considered, spoken though by a Heathen. Aliud est aliquid suadere quod faciundum sit aliud ferre quod recte mutari non potest. It is one thing to perswade a matter to be doone, and an other thing to tollerate that which rightly or conueniently cannot be changed: Other people there are, whome our daies do breed, whose eyes the God of this worlde hath blinded, vnto whome the ministrie of the woord is but vile, being in their eyes as dung, which yet if we were as the fat dung is to the barren ground, it were well and profitable for them, and we could be contented

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ented so to be accounted, conditionallye
that our doctrine might make their barren
harts more fruitfull: these are they that
can make some reckoning of the trueth, so
long as thier profit be not spoken against.
Neere they be of alliance to Lillander the
Lacedimonian, who affirmed by mouth
that trueth was to be preferred before lyes,
but in the valuing of them together ac-
cording to their worthines, he made recko-
ning of them more or lesse, according as
they brought gaine to the cofers: unto these
of so many sortes, so diuerslye minded, if a
man should seeke to frame himselfe in euery
respect, in attempting any thing that might
make either to the glory of God, or the be-
nesite of his Church, it would cause him to
giue over his trauaile euen in the very mid-
way: To omit therefore the consideration of
all sortes of people, with whome your grace
in experience is better acquainted then my
selfe, I hauing already borne the burden of
their reproches, and to leaue them (if so be
they will vouchsafe it) to the Treatise it
selfe, which I to this ende in a louing affec-
tion to all (if it may be so accepted) haue
presumed

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presumed to publish that all degrees of persons, might thence learn how to beare themselves towards their Soueraign especially: as also towards all other inferiour powers: and then how every one is likewise to waite to the help and mutuall comfort eche of other: Which woorke of mine in this vocation of my ministrie not so publiquely profitable, being the first fruites of my labours, if not untimely (I hope) I haue referred ouer to the protection of your graces name, and honorable credite, presuming thereupon in regarde of the greatnes of your late honorable kindenes offered for my good.

To omit to speake of other your vertues of learning, knowledge and wisdom, together with your great care, loue and affection towards the learned in all artes, especially in the ministrie of the woord of God, approving themselves painefull in their callings, & studious of the good & peace of the Church: Of these I spare to speak, least I be affirmed to flatter, wherein I wish not Dionisius his medicine provided for Democles that notable flatterer, in his Court: but also with Dauid as it is in the 12. Psalm, 3. ver.

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The Lord cut of all flattering lips, and the tungs that speak proud things. The which in most humble manner I craue at your graces hand, to accept according to a true meaning, and as a testimonie of my thankfull hart: the argument is of the discouerie of treason, the manner of it is historicall, in the which, wherein I haue sayled, I referre my selfe ouer to your graces censure, not doubting but whatsoeuer ouersight eüher in the matter or manner hath passed me, it will please you to make therof a charitable construction.

Thus desiring God (Who hath vnto the principall place of our Church in respect of gouernement aduanced you by and vnder her highnes, vpon her speciall fauor (whom God long continue) that according to the riches of his grace, you may bestowe all your knowledge, wisdom, power, and auctoritie, in setting vp the kingdom of Christ Iesus, by the preferring of the ministrie of the woord, amongst his people: to the beating downe of the kingdome of Sathan, by supplanting all errours and corruptions yet remaining in the church, to the uttermost
of

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of your power, that therein God being glorified, the church being bettered, corruptions reformed, ecclesiasticall censures rightly and uprightly executed, all controuersies in causes of the church through Satans mallice first begun and yet continued amongst vs: by your grace, as the cheefe meanes thereof and the rest of the reuerend Fathers of our church, if it might please God in his mercy so to woork it, being at the last yet determined: and then your owne conscience before God and men freely discharged.

Finally, that name, honor, credit, glorie, and beauty of this worlde being so ended: you may reape increase of true glorie, and that euerlasting, in the saluation of your Soule, to your endlesse felicitie in the world to come. Woodgrange in Westham in Essex, the 6. of Nouember.

1591.

Your graces most humble to
commaund in the Lord,
Samuell Cottisford
Preacher.

To the right honourable

W. Webbe. L. Maior of the
Cittie of London: the right wor-
shipfull Sir Richard Martin Knight,
and to all the rest of the Aldermen
of the sayde Cittie: Samuell Cottel-
forde wisheth increase of all spirituall
and temporall blessings in this life,
and everlasting happiness hereafter
in the world to come.



Right honourable and
beloued in the Lord, ha-
uing had the greatest
part of my maintenance
for my studies in that
your honourable Cittie;
as also spent some time of my publique
ministry there: in carrying therefore
some louing affection therunto, could
not otherwise satisfie my selfe, being
held in conscience, bound in some du-
tie to some of the same place of go-
uernement in your Cittie, but shew
forth

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forth in outward appearance, some token of thankfulness, thereby to remove that common blot of ingratitude, which to be guiltie off, I account it with him that saide: *Omnia dixeris, si ingratus dixeris.* The cause that moued me to this, from whence in no wise I could be removed, was the matter in this treatise, which concernes most those places where greatest assemblies are, such as is your honourable Cittie, and besides it none like in the Land. Maye it please your honor therefore in a woord, the matter of this treatise is, of the duety of euery subiect for the discouery of treasons and traitors, set forth vnder an example in the holyc Scripture, whence this treatise is drawne, as in the treatise it selfe may appeare: And truely as I consider the perillous estate of our Church and commonwealth, by reason of some factious people both in the one and the other, whereof your Cittie is not vtterlye void. I feare: I cannot but humblye admonish you (if euen)

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now as you will approue your selues
good watchmen and Shepherdes, to
take heede and as *Salomon* Pro. 27.23.
saith: *Be diligent to know the state of the
Flocke, and take heede to the hearde:*
Which howsoeuer it is to be referred
to vs the watchmē & Shepherds ouer
your soules, yet is it an instruction not
impertinent vnto you that are gouer-
nours: and if it concernal gouernours
(as it doth) so most of all you my Lord
and the rest of your brethren, because
your Cittie waxes euery day more po-
pulous (and that I say more vicious the
other) if I doe so affirme, I thinke your
selues will ioyne with me in the same:
for the multitudes, flockes, companies
within that your Cittie, if a man do but
view your theaters & publique places
of resort for vanity, idlenes, pilferye,
adultery, cousonage: what flockes in
the feeldes? what thronges in your
stretes? what resort to your Tauerns,
Tabling houses, places of dicing, car-
ding and gaming? what matches in
** bowling

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bowling allyes? to consideral these together it is a wonder to see, what companies of poore lying in euery streete, it will make a Christian hart bleede to see it: besides, what crying out of the poore that are honestly minded in euery corner of your Cittie for want of work, vtterly void of any stock therby to maintaine the necessities of themselves and their families, and very fewe or none at all that regarde to prouide in speede for it. Thirther also (because your Cittie is the place of the largest receipt, where the whole cause of the Church and Common wealth, in cases of iustice is handled: according to the Termes therewith appointed) vnder colour hereof, men of no busines, of no calling, idle, vnprofitable, wicked and vtterlye godles, thither doo they flye making it their refuge, comming thither in flocks and swarmes, not as p. in full Bees by their honest labour to bring honye into the Hare, but as idle drones, seeking to destroye that which others

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others haue in the sweate of their
brows most painfully gotten. Thither
also the companies of recusants when
they cannot finde harborough e le-
where, do they repaire, assuring them-
selues there to finde birds of a feather,
amongst whome all the treasons haue
hitherto beene hatched. Take heede
therfore take heed, seeing your charge
is so weighty and your burden so great:
haue an eye to your Cittie, looke well
to your wardes, watch and ward ouer
it, neuer more neede, restraine wicked-
nes in all without respect of persons.
For alas your cittie swarms wth Athe-
istes, papists, sectuaries: look diligent-
lye for Gods glorious sake, for her ma-
iesties sake, for the safetie of your ho-
nourable Cittie and people therein: let
not any English Seminarie, Italianated
or rather Hispaniated as I may say, let
not any such rest there in any peace: as
you haue bene faithfull and carefull, as
the daies growe more dangerous, be
you so much the more watchfull: take
heede

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heede, for in your Cittie do hide themselves the most wicked of the Land, such bellygods, eatmeales, drunkards, whoremaisters, dicers, carders, ruffians, pickethankes, quarrellers, coufiners, theeues, busie bodies, malecontentes, harkeniers after newes, newes tellers, forgerers, waiters for other dayes, dislikers of the time present, neither liking the Church, nor fauouring the Common wealth, neither louing God, nor caring either for prince or Countrie: factious, seditious, vicious, and what not? The vnfaithfulnes of your seruantes, the vnthriftnes of your sonnes in all prodigalitye and lasciuiousnes, drawen on by brasen faced companions for the purpose, maye teach you what vncleane birdes are concealed and kept close within your Cittie, gaping after the praye thereof. These thinges being laide together, the populousnes of your Cittie on the one side, and the wickednes of the most of these on the other: as you loue
God,

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God, tender his Gospell, honor her Maiesty, regarde her life (wherin your care hath not beene inferiour to anye Subiectes in her Maiesties Dominions) so goe one: as you regarde the soules and bodies of your selues and your sonnes and daughters, your men-feruantes and maideseruants: and as good fathers of the Commonwealth, respecting the peace and prosperitie of your Citizens: take heede, keepe watche diligentlye, haue your eyes in euerye place, and ouer euerye person, and as your selues will not fauour any of these enemies to the state, the decaye of the Church, the bane of the Commonwealth: so shewe not anye fauourable countenance to any that within your precinctes shalbe abettors of them.

Thus referring your honor and the rest of you the worshipfull of the Citie, to the charitable viewe of the treatise it selfe, I commend you ouer to the protection of the almightie, who
fo

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so direct you in your government to
the glory of God, the prosperitie of her
highnes, and the safetye of your Com-
monwealth: that finally after the long
enjoying of your earthly temporalities
heere in this wo lde, you maye finallye
attaine to the blessings of euerlasting
life with your good God through

Christ in heaven for euer. *West-*
ham, in Essex, this 6.
of Nouember.

1591.

Your L. in the Lord to commaund,
Samuell Cottisford
Preacher

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A

TREATISE AGAINST TRAITORS.

Taken out of the 40. Chapter of Ieremyes
Propheſie, the 13, 14, 15, 16. verſes,
and the 41. 1, 2, 3, 4.

- 13 Moreouer Iohanan the Sonne of Kareah, and all the Captaines of the hoſte, that were in the fieldes, came to Gedaliah to Mizpah.
- 14 And ſaid unto him, Knoweſt thou not that Baalis the king of the Ammonites hath ſent Iſhmael the ſonne of Nethaniah to ſlaye thee? But Gedaliah the ſonne of Ahikam beleeued them not.
- 15 Then Iohanan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretlye, ſaying, Let me goe, I pray thee, and I will ſlay Iſhmael the ſonne of Nethaniah, and no man ſhall know it. Wherefore ſhould hee kill thee, that all the Jewes, which are gathered unto thee, ſhould be
A. scattered,

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scattered, and the remnant in Iudah perish.

16 But Gedaliah the sonne of Ahikam said unto Iohanan the Sonne of Kareah, Thou shalt not doe this thing: for thou speakest falsely of Ishmael.

And the. 41. 1, 2, 3, 4. &c.

1 But in the seventh moneth came Ishmael the sonne of Nethaniah, the Sonne of Elishama of the seede royall, and the princes of the King, and ten men with him, unto Gedaliah the sonne of Ahikam to Mizpah, and there they did eat bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the Sonne of Ahikam the sonne of Shaphan with the sworde, and slewe him, whom the King of Babel had made gouernour over the land.

3 Ishmael also slew all the Jewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and
the

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the men of warre.

4 *Now the second day that he had slaine
Gedaliah, and no man knew it.*



O infinite is the worde
of GOD according to
Dauids praise of it, in
the 19. Psalm, as that
no euill or good in the
world, can hide or con-
ceale themselves from the light there-
of, but that it manifesteth them in the
holye Scriptures, being by the holye
men of God indited, and to that ende
and purpose by the Church from age
to age retained. Yea there are no vices
of any kinde, how abominable soe-
uer committed by the euill: nor chri-
stian vertues how commendable soe-
uer doone and practised by the good,
which the holy Scriptures touch not,
and the seruantes of God, in them, in
one place or other teache not: whereof
amongst the rest, this place of *Jeremi-
ahs* Prophecie is a manifest witnes,
wherin the Prophet led by the spirit

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of God most learnedlye, both for the matter, and compendiouslye for the manner doth lay downe & leaue to all ages vnto the worlds end to be recorded, memorable historye, and a diuine canonized for the benefit of his church concerning Princes and people: teaching Princes first, what care they are to haue of their owne safetye, and then how to demeane themselves towards their Cuntry and people: likewise laying forth of people two sorts one godly, good & carefull, for Prince, church, and Country: the other, wicked and rebollious. The summe of which Historye is this.

Ierusalem with the King *Zedekiah* Princes and people thereof (it being forewarned, the Iewes in sundrye of the Prophet *Jeremiah* his prophesies) is taken captiue by *Nebuchadnezzar* King of Babel. *Zedekiah* his owne eyes put out, his nobles some slaine, and other some carried as bondslaues into Babel. Yet according to Gods promise, a remnant must escape, it escapeth:

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peth: The meanes of their preferuation and more security, is a Iew named *Gedaliah* by *Nebuchadnezzar*, according to Gods prouidence for his people, in the time of their wofull distresse, made a Lord Deputy or Lieutenant, by which meanes some time of breathing is had: But (loe) what ease breedeth. *Ease* (*saith* Salomon) *slayeth the foolish*, certaine busie bodies, or busie heads, rather become Male-contentes with the state, not bearing the yoke, though otherwise light and easie in comparison of their other bretheren: they set their heads on mischeefe, one especiall amongst them a Iew, becomes a Traitor, the text calls him *Ishmaelt*, he conspires *Gedaliahs* death, and to that purpose becomes an hireling to *Baalis* King of the Ammonites. Now then *Gedaliah* is enuied, treason against him conspired: yet loe, God of a speciall loue forewarnes *Gedaliah* by a certaine trustie harted Subject, one aboue the rest named *Iohanan* he reueales it. But where God wil punish,

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nish, what warning will serue? The Prince Gedaliah beleeueth it not, the Danger he stands in foretolde, he preuenteth not, for his owne safety he prouides not, and execution of iustice vpon this Traitor demaunded, he in any wise willes not: and what then befallles? contempt of Gods warninges, immediatly go before his iudgements: *Gedaliah* the Prince is forewarned, *Johanan* the trustie subiect is not beleeued, *Ishmael* the traitor therby is hartened: *Ishmael* vpon *Gedaliah* his securitie makes his aduantage, he looses no time, opportunitie is watched, when the Prince in the midst of his securitie maye be taken: The good gouernour, he eates, he drinkes, he is merrilye feasting with this Archtraitor, and ten other Leaguers his associates: *Gedaliah* the Prince in the midst of the feast being carelesse, *Ishmael* killeth: his captaines and other of the Iewes his seruants at bourde he butchereth: and foure score other men zealous after Gods seruice, comming to *Gedaliah*,
he

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he massacred: and finallye himselfe being extremely pursued by *Johanan*, flying vnto the King of the Ammonites, escapeth. This is the summe, the partes are these three that follow.

1 The faithfulness of *Johanan* and his associates in discovering the treasons of *Ishmael*: and his zeale in prosecuting him to death, and the causes thereof.

2 The incredulity of *Gedaliah* in not beleeuing his faithfull seruant *Johanan*, and the carelesnes ouer his own safety.

3 The execution of *Ishmaels* treason and the manner of it, &c.

The first part which is the faithfulness of *Johanan*, and those that were with him in discovering the treason of *Ishmael*, is set down in these words of the text.

13 Moreover *Johanan* the Sonne of *Kareah* and all the Captaines of the hoste, that were in the fields, came to *Gedaliah* to *Mizpah*.

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14 And saide to him, Knowest thou not that Baalis the king of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? and againe.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes which are gathered unto thee, should be scattered, and the remnant in Iudah perrish?

Moreover Iohanan, &c.

First then the manner of Iohanan his disclosing of the treason of Ishmaell is to be obserued: Who (notwithstanding by Gedaliah he be vniustly repelled, as though he had beene a knowne flatterer, and a clawbacke, not respecting whom nor how he flanders any, so hee might insinuate himselfe into fauour by curry-fauouring of the Prince: of which sortes of persons,
Kings

against Traitors.

Kinges and Princes Courtes are ouer
fraught many times: yet *Iohanan* his
conscience cleering him, and it being
trueth that hee vttered, and hie time
that it were vttered: he therefore pro-
ceedes in prosecuting the discouerye
with a zeale, and therewith becomes
an humble suter for speedye executi-
on of iustice against the traitor. Where-
in all sorts of men, whether of hie or
lowe place, the time especially and the
glory of God, the good of the Church,
the preservation of the Prince requi-
ring: What nippes, taunts, checks, and
bitter reproofes soeuer are giuen thee,
be it by Princes themselues, whose
good the discouery concerns: yet con-
stancy in a knowne trueth, by lawe of
God, by law of nature, and law of nati-
ons, requisite to be reuealed, must
firmely be helde: and in that which
may make for the preservation of the
Church, Prince and Countrey, thou
must proceede, although it be with
hazard of thy selfe, or of thine. Heere-
unto may encourage thee, the boldnes
of

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of Jacobs sons after their first returne out of Egypt, hauing left *Simeon* dearely beloued vnto *Jacob* their father, behind them, when necessitie being imposed vpon them, that so it must be, that eyther *Benjamin* the youngest and the darling of all, must be taken from *Jacob* their father, or else *Simeon* could not be recouered agayn, neyther durst they any more shewe their faces in Egypt, whose sute also was such to their father, as that it had beene as easie to haue obteyned a member of his bodie, as the wordes of the text make mention in the 42. chapter of Genesis. 36. Then *Jacob* their father saide to them, yee haue robbed me of my children: *Ioseph* is not, and *Simeon* is not, and yee will take *Benjamin*: all these things are against me. And although *Reuben* offered the pawne of his two sonnes, euen to the sword conditionally, yet *Jacob* replied, saying: My sonne shall not goe downe with you, for his brother is dead, & he is left alone: if death come to him by the way which ye goe, then
ye

Gen. 42.
6.

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ye shall bring my gray head with sorrow vnto the graue : whose sharpe wordes of a father, and a Prince too (as hee may bee called in respect of the Church then) had bin ynough to haue discouraged any, had hee not beene bolde spirited, and to haue caused the sute to fall vnto the ground: but the wayghtines of the matter being such, and the preservation of Gods Church in *Iacobs* house nowe requiring it, *Iudah* also steps forth, who in renewing his brothers sute, receyued some further checkes at *Iacobs* hande, as *Ruben* before had done: and yet the extremitie of the daungers wherein *Iacob* and his whole house stode, beyng by him in the ende throughly wayghed, the sute with much a doo at length was obtayned.

Vnto the which zealous and strict manner of proceeding in this, or such a like discouerie, wherein thou hast not thy liberty, the perils and daungers whereinto the safetie of the Church, Prince and Countrey, by thy too remisse

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misle dealing in so serious a matter, may bee an argument of sufficient wayght to draw thee.

But to leaue the manner of this earnest prosecuting the cause of so great a villany (which yet may teach this age, which in bad thinges and concerning priuate pleasure or profite, is bolde enough, but concerning publique affayres tending to the benefit of Prince & Countrey, are soone snybbed) to be therein more bold: and to proceede in the matter.

Moreouer *Iohanan* and all the Captaynes of the host, came vnto *Gedaliah* vnto *Mizpah* and sayd vnto him:

Knowest thou not, &c.

In the second place is to be weighed the phrayse of speech, *Knowest thou not?* & the rather because herein he seemes to be rude, vnciuile, homely, & preposterous, as though he knew not how to beare himself in Court in the presence of a Prince. *Knowest thou not?* whereas in deede it is a speech very forcible sent forth from a vehemency of spirit, studious

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dious both of the welfare & preferuation of the Prince, and zealous of the Princes not being sufficiently carefull for his owne safety: as though he should say, it is a rumour comon, & in all mens mouthes, concerning *Ishmael* his conspiracy, and is it hid from thee whom it most concernes? is he so trecherous, so villanous, and of so murdering a spirit, and dost thou as yet harbour in thy bosome the serpent that wil sting thee to death? Knowest thou not, sayth he? art thou so blinded in him? art thou so deceyued by his dissembling? canst thou not at any time, either by face or countenance, or by his behauour or priuate conference discry him? for to say the truth, it belongeth to Kings & Princes, although they according to Gods ordinance are by noble, wise, graue & learned Counsellors to be aduised, yet themselves are to carry knowledge & wisdom in their own breasts, whereby they may be able to discerne spirits, and iudge causes, and discerie countenances if it were possible.

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PROV. 11. 14.

PROV. 15. 22.

In deede good Counsellors are the speciall props and pillers of Kings and Princes thrones, and the onely preservative of Countreies, according to *Salomon* his speech in the 11. of his Proverbs. *Where many Counsellors are, there is health.* And againe in the 15. Prou. *In the multitude of Counsellors there is stedfastnesse.* In the which most diuine sentences, the holy Ghost in his seruant *Salomon* opposeth himselfe to a most diuelish conclusion of *Machiauell* (to whom our age I feare, is ouermuch addicted) wherein yet hee would seeme to colour out the matter with some shew of truth within his booke intituled, *Machiaulli princeps*, he thus setteth downe, *Principi qui per se non sapit, recte ei consilia dari non facile posse*, vnto a Prince not sufficiently wise of himselfe, it is no easie matter rightly to giue counsell or aduise: his first reason is this. Perhaps it may be (sayth hee) that a Prince may well bee gouerned that shall resigne himselfe ouer to some one of trust for that purpose: But he

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were like to bee but a while quiet in the same, because that protector of him will not sticke forth with by violence to thrust him out of that his seat of gouernment: Likewise he impro- ueth a Prince that shall suffer himselfe to be counselled of many, for (sayth he) if an vnwise Prince shal admit into the counsell of his affayres more then one, they will feeldome agree in counsell, and hee himselfe will be farre vnmeet to reconcile them: and againe (sayth he) they will be too studious of their owne commodities, as though a Prince, hauing some euill, as amongst many, some such often fall out to be: must therefore abandon all others, how good, wise and faithfull soeuer, and so in the end hee necessarily concludeth, that good counsayles must proceede from the Princes owne wisdom, and in any wise not the wisdom of the Prince to be deriued from good counsayle: which conclusions of his, though they seeme to be somewhat, yet are they of no waight, for alas what Machiauels

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chauels pollicies are, who that readeth may finde euen cōclussions abandoning all christian religion (which consisteth in trueth without dissimulation) they seruing to no other end but to puffed vp Princes with pride, and self loue, & selfelyking of their owne wisdomes, though they do turn in th'ende to the ruine of theselues, and of the state of their whole Country. Indeede as *Salomon* saith in the 25. Pro. *The Kings honor is to search out a thing*, wherein his meaning is not, as *Machiauell* in another of his speculatiue contemplations for th'auoiding of flatterers saith: that Princes shall proclaime by publicke Edict, that no one of his freendes or counsellors shall perswade him to any thing, neither conferre with him of any matter, vnlesse it be of that whereof he himselfe shall offer voluntarily to speake. Which opinion of his had his first originall in the very sinke of Hell: and is contrary to the doctrine of *Salomon* before mentioned, to the examples of all godly Kinges, in the time of
the

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the Law, and Christian Princes, since the gospel, who haue alwaies retained about them wise, learned, and good counsellors, but rather *Salomon* ment that a King or sole gouernour should not so far adiect themselves vnto their vanities and sensuall delights, as not at all to examine the dealings yea of their Iudges and other inferiour powers towards their people; but herein to spare some time wherein both diligently and seriouslye they ought to see into both the causes and persons, and so to heare and see into them, as that they might be able to discearne betweene matter and matter, counsaile and counsaile, iudgement and iudgement: and accordinglye to knowe what to leaue, and what to take, so farre-foorth (not as pleaseth themselves) but as they shall see serue for the glorye of God, the prosperity and safety of their own person, Church and Country: to the fitting of them wherunto *Moses* in the 17. Deut. 18, 19. ver. teacheth what Deut. 17. 18
ought to be the exercise of Kings and 19.

B.

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Printes continually for the increase of their knowledge in al matters. So that to some purpose serueth this plain and blunt speech of *Jonathan*; that thereby *Gedaliah* being warned, might take knowledge of that which might keep him from capitall danger, and his people from vtter ouerthrow: concerning whose faithfulness in discbuey of this high treason, we are taught especialle the discharge of the duety of subiectes to their prince & sole gouernours, as also to all inferiour magistrates: verye necessary to be laid forth in these dangerous daies, wherein Sathan seekes by this most foule sin and abhominable of treasons and disloyalties, without remorse in euery nation practised & committed most villanously, to send many thousands of soules to the deuill. This then is the doctrine that we must euery one of vs learne & lay vp in our harts, that is, that it is not sufficiēt to abstain our handes from blood, but our harts also fro the consent of any matter tending thereunto: the reasons to inforce this

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this doctrine, may be first, that the law of nature abhorreth it, whereby they that neuer knew God aright, are made inexcusable, notwithstanding before him being led by the instinct thereof onely into a feeling and knowledge of the same: how much more then doth that sin become more sinful to vs, who the lawe of nature not onely directeth, but the written lawe of God also as a sound reason to draw vs to an execrable detestatiō therof, doth by the ministry of the word, & by the power of the spirit teach vs, and the same God hath included this sin amongst many others, within the secōd table of those great and ten cōmaundements, where of the negatiue preceptes forbidding whatsoeuer vice, doth infer the commaunding whatsoeuer contrarye vertues: and again, whatsoeuer people amongst them affirmatiue teaching and cōmaunding any holy or christian vertue doth therupon infer a flat forbidding of the vice cōtrary therunto, as in one among the rest, the 6. in number, being a negatiue precept, and aiming

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at the matter now in hand) *Thou shalt not kill*) wherein this point is generally taught, that not onelye he that layeth violent handes vpon a man, but he also that stoppeth not bloodshed when he may. Naye he that by negligence dooth omit the dutifull care of preserving his neighbours life, is a man-killer before God, and is by the law of God so to be deputed and reckoned before men: to this purpose speaketh *Salomon. Eripe raptos ad mortem, &c* Deliuere the that are drawen to death, and wilt not thou preserve them that are ledde to be slaine? wherein the holy Ghost censureth not onely princes, Iudges, and Magistrates, for suffering (which fallēs out many times) the innocent to be punished vnworthily: But all sortes of men who not laying violent handes vpon their neighbours to kill them, but who seeing their neighbours in any sort distressed vnto death, and for want of comfort like to perish vnder their noses, when as they haue not onelye a sufficiencie, but a superfluitie

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perfluitie rather, or outward blessings
for their releefe, yea and not denying
the same, but neglecting onely and de-
ferring to help the: of these it may wel
be saide, though thou hast not murde-
red with thy hand, yet *Tu occidisti quod*
Succurrere quum potuisses neglexeris, of so
many hast thou bin a cruell murderer,
being distressed thou didst meerlye
neglect to relecue them, when thou
haddest sufficient therunto: a very ne-
cessarye thing against the vnmmerciful-
nes of these our daies, and the hard hat-
tednes of the richer sort of people a-
mongst vs, who neither one waye nor
other can be brought to that charita-
ble consideration of their poore mise-
rable and distressed neighbours, ready
to perrish euen at their dores, either by
the superfluitie of their meats, drinks
or cloth, to comfort them, or other-
wise by withdrawing from their own
store some good portion of their gold
and siluer towards the setting on work
the swarmes of men, women & chil-
dren: that neither haue meate, drinke,

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nor cloath in any good measure to feed
and clothe them selues, neither yet any
thing to imploy their labors vpo, that
therby yet though they wil not freely
giue the to their releef, yet they might
prouide that by their meanes at the
least the poore by the sweate of their
browes, vnder them might more ho-
nestly and competently liue then they
do, wherunto each man is not onely in
conscience bound by the law of God,
and the law of our land by statute pro-
uided, though by default of them who
should see the execution of it, this cha-
ritable ducie be to the dishonor of
God, in not providing against idlenes
ytterly omitted. Is this true in general
betweene man and man, and is it not
more true against them, when not in
outrage as too manye of that sorte our
late yeeres haue yeelded forth (a fruite
vntimely) to passe ouer the actes done
by the like villanous minded in other
nations, and to speake of those that at
home proude and presumptuouslye
haue attempted the same against the
life

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life of our naturall and most mercifull
Soueraign? is the not relieving the dis-
tressed; the oppressing of the widow
and fatherlesse, the cruel withholding
the hire from the poore labourer, is
the taking of thy neighbours pledge,
the taking of Vsurie of the decayed, and
the labour of thy neighbour without
wages, is this murder with God? nay,
as it is indeed to take pleasure at other
mens miseries, is it cruelty, & is not this
then murder in the highest kinde, to
confeale a pretended mischeef against a
Prince; whose life is thy life, my life,
or the life (by Gods providence he
will so haue it) of all men within this
and her territory? Nay, shall the prince
be culpable before God for not relie-
ving thee with iustice in any cause of
thy distresse, & wilt thou hold it to be
crueltie in a magistrate? whe as it may
be thou alone shalt but suffer, or some
one house or family with thee: & shalt
not thou be reckoned in the highest
degree of murtherers, who when it is
in thy power by disclosing some pre-
tended mischeefe, against the state of

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a prince thou concealest it altogether,
or else disclovest it when it is too late.
When as vpon the safety of a prince re-
lieth the prosperitie, peace, and securi-
ty, of not an house, not a Towne, not
a prouince, not a shire, not a land, but
of many Lands and Countries, Shires,
and prouinces, Townes and Citties,
most populous. So that you see the
point to be obserued, wherein those e-
specially to whom especiall trust is co-
mitted in regarde of their honourable
places, in the name of God are to be
remembred in all humble and submis-
siue duetye, that they for the preservation
of the prince, are to wathe ouer the
knowne enemies to the state, Church,
and countrie: such as vsually haue op-
posed themselues to Kings & princes
throughall Christendom, being speci-
ally sworn Papists for the Popes own
side, such as haue made it a special poit
of their faith, the ground of which their
heresie rests vpon that cursed counsell
of Trent, which is, that they may law-
fully depose and any way overthrowe
by

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by secret and open practises, the state of any Christian prince professing the Gospell, of whom to speak much, only by the waye to their honnors is not needefull, being alreadye a matter for the most parte knowne, and lawes against the same provided, to the abating of their presumption and pretended practises against the state present: But also diligent watch by their honnors, and all inferiour Magistrates vnder them must be kept, ouer that hereticall sect of Anabaptists, who thorough Sathans malice vnder a cloake of the Gospell, and a preposstrous zeale, doe wonderfully grow in the land: especially in those Cities and Townes populous, where the word of God is most diligently preached: and if the question bee asked why there rather then else where, the answere is this:

Because there they doe most of all arise and spring vp, that the diligence of the minister in preaching of the word, is no more cause therof, then the truth is cause of error. But rather the subril-

tie

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tie of Sathan, who there more rageth then in any place else, because his kingdome is more neere to the ouerthrow then where ignorance reignes, and the kingdome of Christ is not preached at all. Who although that they haue not put foorth, nor published that mayne poynt or Maxime of the professed *Anabaptistes*, which is vtterly to denie the lawefulleſſence or being of a Magistrate, yet haue they dangerously ſought, and ſtill doe ſeek to infringe the authoritie of the ſupreme Magiſtrate, making more reckning of their owne meetings in priuate, and their ſubtill decrees made (as we ſay) vnder a hedg, in euery aſſembly of their own, then of any publique edict, law, or ordinance, made by publique & lawfull Princes, Magiſtrates, Iudges, Miniſters, in a publique and nationall aſſembly lawfully, in the name of God met and aſſembled for the redreſſing of things amiſſe, either in Church or common welth. By whō alſo it is to be feared, that that other point of the *Anabaptiſti-*

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baptisticall cōmunitie, a most diuelish
and damnable liberty wil be reteined,
if God by the power of his word of the
one side, & the Magistrates sword on
the other, do not speedily reclaym the
whō when they haue giuen theselues
liberty to rayle vppon, not onely the
Church gouernors, but also vpon the
ciuill Magistrates, in vnlawfull tearms
and most reprochfull speeches: what
is to be feared they wil do if they shold
grow to a head, if God in his rich mer-
cy do not vouchsafe them the sight of
their grosse & pestiferous errors: and
concerning those knowne, sworne, &
purposed aduersaries of the present cō-
dition & state. Prouiso alwaies being
had that a true difference be made be-
tweene the good subiect & the bad, &
the one not to be takē for th'other, but
the guilty person to be culpable of his
owne fact. That I may come againe
to the worde in Exodus chap. 21. to
the admonishing of them that are
carefull and forward, to bee more
forward. *Moses* in that place to
great

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great purpose sayth, *If an Oxe gore a man or woman that he die, the Oxe shall be stoned to death, and his flesh shall not be eaten, but the owner of the Oxe shall goe quitte.* 29. *If the Oxe were wont to push in times past, and it hath beene tolde his master, and he hath not kept him, and after he killeth a man or woman, the Oxe shall be stoned, and his owner shall die also.* So deare vnto the Lord hath the life of man in generall beene. Howe much more straight will he be in taking account of the care that euery man hath had, especially them to whome more then an ordinary care is committed of the safety of their Prince and sole gouernour? But that this Treatise may be according to my purpose generall, and teaching all persons how to beare themselves in this case towards their Prince: Salomon againe in his booke of the Preacher called Ecclesiastes, speaketh most excellently in the 10. Chapter, 20. verse. *Curse not thy King no not in thy thought, neyther curse the rich in thy bed chamber, for the foules of heauen*

Ecc. 10. 20.

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heauen shall carrie the voyce, & that which
hath winges shal declare the matter. What
say some to this, why (according to
the cōmon prouerbe) thought is free,
though a man dare not vse his weapon
vnto violence, nor his tongue to ill
speeches, yet who shall stay a mans
thought? I answer thee, that the law
of God, is made also for a bridle to thy
very thoughtes, lustes, and against the
very motions of sinne, which before
that euer they come into the outward
act, are then censured by the Lorde, as
giltie of his wrath. When they do but
make a proffer through Sathan of as-
saulting mans heart vnto a consenting
with them, so that in as much as mans
hart is the lodging place, resting seate
and harborough for sinne: it standeth
with the Lordes iustice to giue a lawe
to the heart for to bridle and restrayne
it with. Poperie brookes not this do-
ctrine, it holdes the heart and affecti-
ons of man to be ouermuch captiuated
vnto Gods lawe sayth it: yea Poperie
which is wholly conuersant in exalting
the

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the corrupt nature of man about measure, doth thinke this doctrine to be an ouer great abacement of so glorious a creature as man is, and to sette downe a principle of theirs in a worde and their reason flatte opposite to the 10. precept, which they neuer thoroughly vnderstood, this is their principle: *Concupiscentia in Baptizatis non est peccatum*, That is concupiscence in the that are baptized is no sinne, their reason is: *Quia stimulus est ad exercendam virtutem*, because (say they) it is a spur to the exercysing of vertue. Paule is vtterly against them, For they that are Christes (sayth hee) haue crucified the fleshe, with the affections and lustes thereof, to omitte what hee sayth concerning the same at large, proouing it from himselfe in the 7. chap. to the Romans.

The thing then, that *Salomon* the pen man of the holy Ghost teacheth, is that so far must any person be from doing or speaking ill of the state of a Prince, as that the verye thought should bee brought

Gal. 5. 24.

against Traitors.

brought vnder the obedience of God,
and heerein helde captiues vnto his
commaundementes. To this doctrine
so many as (hauing not the feare of
God in their tongues only, but fearing
him in their heartes) will willingly
yeelde . To stande too much vpon
the thoughtes of men, to be brought
vnder no further then it shall con-
cerne the matter in hande, I holde
here needelesse. A little to examine
the reason of the wise man who affir-
meth that the foules of the heauen
will disclayme thee, and thy thoughts
shall be discouered by them. A rea-
son of great weight to mooue men
to take heed of treasons and conceale-
ments of them, making especially a-
gainst the life of the Lordes annoynt-
ed, wherein if men doe but confide-
rately marke the way that God hath
taken of disclosing bloud and bloudie
purposes, in causing (against order of
nature) dum & senselesse creatures to
rise vp as proclaymers of these villanies
how closely soeuer don, & how priuily
soeuer

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so euer attempted, one or all: the earth
it selfe shall disclose Cains murther vpon
his brother, rather then righteous
Abels bloud shall goe vnpunished, as is
to see Gen. 4. 10. And the rather if we
doe consider the excellencie and the
high prerogatiue that God hath giuen
to Princes aboue other mē, who here-
in doe goe farre beyonde all others, in
that together with others, they do not
onely beare the image of God, but
that more is, they do beare vpon them
the very glorious image of his Maiesty
here on earth, yea this may be sayde of
very Tyrants, that are and possesse the
throne of Iustice, as is Psal. 82. 6. *Dixi*
Dii quidem estis & filii excelsi vos omnes,
I haue sayde ye are Gods, and the sons
of the most high: that is, I haue put vpon
you my sacred person, which you
are to resemble vpon earth whilest ye
rule amongst the sonnes of men. If
this be so that a man hath not freedom
of thought against a ruler of the peo-
ple, how much then are they guiltie of
capital crime before God and men,
who

Psal. 82. 6.

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who do proceed not to disclosing, but to counsell giuing: not to opening conspiracies, but to open practising of them: not to stopping a monstrous course of the shedding of the bloud, & that of a Prince: but to consenting, agreeing, plats laying, and ioyning hand in hand with the ringleaders in such an euill, saying as *Salomon*, chap. 1. describing finners: *Come with vs we will laye* *PROU. 1. 10.* *waight for bloud, &c.* This is not with *Isa. 1. 1.* *hanan* to discouer betimes the treason of false hearted *Ismaell*. But yet to make this matter more playne by examples out of holy Scriptures. First then let vs consider howe God himselfe, who could myraculoussly, and vppon the instant haue deliuered *Ioseph*: yet hee that hath ordeyned meanes for the preservation of his seruantes, would not without the meanes of discouerie the daunger of *Ioseph* by the handes of his Angell, as it is in the second Chapter of *S. Mathewes* gospel:

Behold, the Angell of the Lorde appeareth *Mat. 2. 13.*

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reth to Ioseph in a dreame, saying: arise and take the Babe and his mother, and flee into Egypt, and be there till I bring thee worde, for Herod will seeke the Babe to destroy him. Wherein wee see the Lorde preuenteth (by foretelling Ioseph the daunger hee stode in) the crueltie of Herod the King; that notwithstanding his rage exceeded to the distruction of so many innocents, being babes and children, yet God in dispight of him against whome, neither counsell, nor wisdom, nor strength preuaileth: provided that the Messias promised could not possibly by him be found out, but was mightily preserved, to the glorie of God, and the redemption of all Gods chosen by his blood.

And as God vsed the ministry of a heavenly minister, euen his Angell: whom to this ende God had ordeyated to the seruice of his sonne, in the discouerie of Herods pretended euill to stoppe it: so likewise he sayth by the meanes of his Prophetes in
for

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former times, discovered euill pretended, and platformes layde for the ouerthrowe of his people, that his glorie and power might be seene in their deliuerance. That I may remember vnto you, first, the entire loue of *Jonathan* to *Dauid*, when *Saule* oftentimes pretended his death. *Secd* *Jonathan filius Saulis delectabatur Davide valde*, 1. But *Jonathan* the sonne of *Saule* had a great fauour to *Dauid*. 2. And *Jonathan* tolde *Dauid*, saying, *Saule* my father goeth about to slay thee: Nowe therefore I pray thee, take heede vnto thy selfe, vnto the morning, and abide in a secret place and hide thy selfe. 3. And I will goe out and stande by my father in the field where thou art, and wil commune with my father of thee, & I wil see what he saith, and I will tell thee. And again in the 20. Chap. the discouerie of *Saules* minde being too ill to wardes *Dauid*, was made by *Jonathan*, by the shooting of three arrowes beyonde *Dauid*, where hee warned him to stande

1. Sam. 19, 1.

1. Sam. 20.
38.

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to receiue the intelligence which afterward fel out, as in the 38. ver. of that chapter is mentioned.

Now by the way, if it should be objected against *Jonathan*, that he did ill in bewraying his father and his Princes secrets, neyther did hee therein shewe anye loyaltie: it may be answered, that there was no want of dutie on *Jonathans* part to *Saule*, in the Lorde, because the obedience of children to parentes, hath his limitation, as *Paule* Ephes. 6. 1. *Children obey your*
Ephes. 6. 1. *Parentes in the Lorde, for this is right,*
And this act of *Saule*, *Jonathan* knewe was agaynst the lawe of GOD, and could not bee warranted by the lawe of man: Besides hee did not commit any disloyaltie to *Saule* as hee was King, for the discouerie of the acte to *Dauid*, because it neyther was prejudiciall to the state of the King, nor Countrey anye way. And againe *Jonathan* knewe that *Dauid* sought the good of *Saule* his father
and

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and not the euill : and agayne *Jonathan* knewe that *Saule* was ledde with a spirite of malice and enuie , and not with any regarde of iustice in pursuing *Dauid* as a malefactor : finally, the Lorde was betweene *Jonathan* and *Dauid* in the league of friendshippe covenanted betweene them: and GOD it was who raysed vppe *Jonathan* a speciall instrument for *Dauids* deliuerance from *Saules* freneticke furie. Nay, had hee not stayed *Saules* rage, and discovered it to *Dauid*, hee had doubtlesse exceedingly sinned against the Lorde and his Church. But to proceede, wee reade in the holy Historie in the seconde of the *Kinges* the 6. Chapter, howe ^{2.k.6.8.9.} it pleased GOD to deale mercifully with his people *Israell*, when the King of *Aram* warred against it: There could not be taken any counsell against *Israell* by the King of *Syria*, but the Lorde made it knowne to his Prophet *Elisha*, to the ouerthrowe of the King of *Arams* purposes,

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ses, as the text maketh it playne. 8. verse. Then the King of Aram warred against *Israell*, and tooke counsell with his seruantes, and sayde: in such and such a place shall be my Campe. 9. Therefore the man of God sent vnto the King of *Israell*, saying: Beware thou goe not ouer to such a place, for there the Aramites are come downe. These meanes of the discouerie of practises against Prince or Countrey, God hath ratified and ordeyned as presidentes for all people to laye vp in their heartes, and to followe when and assoone as they may attayne to the notice of anie such matter. That I may speake of *Huzhai*, his faithfulnessse to *Dauid*, in ouerthrowing *Achitophels* counsell, and in disclosing the purpose of *Absalon* to *Zadok* and *Abiathar* the Priests, to the end they might speedily discouer *Absalons* pretence to the King, as it is in the second booke of *Samuel* the 17. chap. verse 15.

Then sayde *Huzhai* vnto *Zadok* and to *Abiathar* the Priestes, Of this and that

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that manner did Achitophell and the Elders of Israell counsell Absalon : and thus and thus haue I counselled . Nowe therefore send quickety and shewe Dauid saying , Tarrie not this night in the fieldes of the wildernesse , but rather gette thee ouer , least the King bee deuoured , and all the people that are with him . To omitte many that I may with one other notable example drawe to an ende of this first part . In the booke of Hester is recorded a woorthy example in the second Chapter , the 21. Hest. 2. 21. and 22. verses . 22. In those dayes when Mordecai sate in the Kinges gate , twa of the Kinges Eunnuches , Bighthan , and Teresh , which kept the doore were wroth , and sought to laye handes on the King Ahashuerosh .

And the thing was knowne to Mordecai , and he tolde it to Queene Hester , and Hester certified the Kinge of it in Mordecai his name : and Mordecai his acte was Chronicled for a remembrance of his faythfulnesse , as is to

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see the 6. Efter 1. 2. And by the way to remember the mercy of God in discovering the plats layde for the overthrow of Prince, people and countrey: and how he approoueth this duty of subiectes by the execution which hee hath brought the traytour by conspiratours of our time vnto, although to the prayse of God, and the glorie of our wise Counsellers finding them out, and of good subiectes bringing their villanies to light: yet to the euerlasting shame and inglorious reproch to the worldes ende to bee remembered, to Calender them out for memories sake, some fewe of the famous in this action. The Earles of Northumberland & Westmerland, *L. Paget, Charles Paget, Throgmorton, Shelley*, a little to refresh the readers memorie with calling to minde the practises of the late *Babington, Jones, Tichborne*, and al the confederats of that time with others yet remayning behind, attending her Maiesties mercifull hand ouer the, the discovery of whom haue beene arguments

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guments of Gods infinite mercies to our land, may be argumēts to draw vs on, being readye therein, to be more readye, it being a duetye that God requireth at our hands.

But let vs return to the speeches of *Iohanān*, where he saith, let me goe I pray thee, and I will slaye *Ishmael* the sonne of *Nethaniah* and no man shall know it: wherein is further to be obserued concerning *Iohanān*, that although he was carefull for the Prince, and zealous (not without cause) of the Princes carelesnes of himselfe, yet would he not do that (alas to few such Captaines these daies affordes) which in a matter iustice requisite to be done, would neither without the law, attempt it, neither yet would run before the Magistrate in doing of it.

A very necessarye thing to be obserued in our age and time, wherein though some *Iohanans* are found, that regarde to walke in the waies of iustice: though some *Corneliusses* that feare the Lord with their house, yet these

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these some, are too too fewe in comparison of those whome so long time of the Gospell might haue bred.

But not onely they, but men of great knowledge forsooth so reckoning the selues, of great zeale also (of greater it may be then iudgement) who in seeking after good things, faile in the manner fowly, dooing that which be-seemes them not to doo, in regarde they are but meere priuate, neither meete for controuerfies, nor the deciding of causes, in question, neither armed with either power or warrant from God himselfe immediatlye and extraordinarily, which to look after is meere dotage: neither yet hauing any calling from men, nor authoritie from the Magistrates: for let them know, that to doo euerye good thing is not lawfull for euerye man: To preach, to minister the sacraments, offices in the Church. to rule by the Swoord, as a Magistrate, these all are good things,
lawfull

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lawfull and commaunded, but not all persons: To reforme corruptions in the Church being once known and discovered, concerning either Gods seruice or manners of men in their conuersation, a thing necessarye expedient, and hye time it were done, and yet this no priuate action, nor by priuate persons to be done.

Yet alas what our miserable dayes haue bred, euery man and woman will see into a whole state, and censure Prince, Ministers, Magistrates, and all persons of eche degree, and haue exquisite knowledge in reforming others, and in the meane time starke blinde to see their owne faultes, and as ignorant as beasts in the knowledge of reforming themselves: this is Sathans malice, this is the corruption of our owne nature.

This thing that *Johanan* vrged, was good, necessarye, and a thing moſte conuenient: namelye, that *Jshmael* might be executed for high treason, whereof he certainlye knew

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knew he was guilty, but he would not in any wise proceede further then behoued him, he discovered the villanye and the villaine, the trecherye and the traitor: he discouers it where remedy might and ought to haue bene had. Further he proceedes not, God had called him to it: if any shall replye that concerning the danger the Prince and people stood in, and that the state was growen into such extremety, he therefore proceeded not so boldely, neither yet so far as he might haue done, and so thereby take occasion to censure his manhoode, as the vnbrideled hottespurres of our time, with whom there is but a word and a blow, who it maye be will not sticke to say if the case had beene theirs, they would haue cut off the traitor, & afterward required iustice: these are they who in euery priuate cause perswaded themselves that the quarrell cannot be ended without bloodshed, they haue not learned this point: firste that courage, manhoode, strength and valure, are to be bounded

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ded and limited within the compasse of the law of God: and as a mans life is not his owne to spill it at his pleasure, so neither is the blood of any other to be spilt, except (God requiring it) the blood or life of a malefactor be lawfully taken away by the magistrat, and for that cause he holdes his handes referring the execution of iustice, and earnestlye requiring at the supream magistrates handes, who might or ought to haue authorised him or some other to the taking away of so vile a malefactor: And where he saith (and no man shal know it) his mening was, that he would so speedily dispatch the matter, as that before he had doone it no intelligence should be had, no interim for begging of pardons, for it should seeme that *Iohanan* feared that if the matter should be too publickely knowne, some stop would be made of iustice, and great sute for an arrant Traitor. The daies belike then, were like to these daies now, wherein though a man be knowne to be a most filthy person,

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person, a bloody murtherer, a forcerer, an idolator, yea a traitor too perhaps: some one or other in a land, wil in this interim of iustice not spare, and that to become a most earnest suter for him, and therfore saith *Iohanan*, giue me authoritie, seale my commission, let me but goe, and I will runne to dispatche such a monster. Now followe the reasons of his zealous demaund of iustice at *Gedaliahs* handes, which are two.

The first, a reason expostulatorye, from the danger the Prince himselfe, stood in these words: *Wherefore should he kill thee?* The second drawne from the danger of the whole bodie of the Iewes, in these woordes: *That all the Iewes which are gathered to thee should be scattered, and the remnant in Iudah perish.*

First then mark the speech of *Iohanan*, who seeing the Arch traitor to be in such credit, dooth expostulate the matter with the Prince, and in a chiding manner dooth take him vp very roundly, still bisseuering his accusation to be iust: *Wherefore should he kill thee?*

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thee? how absurde a thing is this that thou so wilfully standest in? art thou wearye of thy welfare? art thou wearye of thy life, and of the liues of thy people? wilt thou holde thy throate while this villaine cut it? why should he doo it? and he will doo it, assure thy selfe of it, if being in time forewarned thou do not preuent him: A great matter it was that drew this faithfull subject to deale thus earnestlye with the Prince: wherin men are taught of all sortes, that shall vpon the like occasion concerning the Prince, the church, or common wealth, hauing accesse and conference vpon matters in extremety with princes, especiallye those in good place: whither of ciuile or ecclesiasticall calling, when they shall see in them a wilfull standing in matters against the state of themselves & their people, to the danger of both: that they are so much the more boldly to deale with thē, although therby they shall draw vpon thē (for the present) the seuerer displeasure of the Prince.

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Pro. 20. 2.

But some may obieſt againſt this *Salomon* his words. *Pro. 20. 2. The feare of the King is like the roaring of a Lyon: he that prouoketh him vnto anger, ſinneth againſt his own ſoule.* I ſaye indeede with *Salomon*, that regarde is to be had, that in any wiſe at no time ne vpon any occaſion, any Subieſt doo growe into tearmes of collor with the prince, which to doo, is flat againſt the law of God as I noted before, and by common reaſon vnlawfull: conſidering that Princes although they fauourablye and of their owne free grace, admit a certaine familiaritie, betweene themſelues and ſome ſubieſtes, yet equality within their owne territories, they will not with any perſon admit: How then maye the queſtion ſtill be, may we diſcharge a good duty towardeſ them iſſo be they be raſhe and furious, not abiding to heare what is meet to be done? The way is not to uſe *Machiauels* pollicie, as before I taught, which is to flatter, or elſe to ſay nothing how dangerouſlye ſo euer
the

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all softnesse, meekenesse, and most reuerent submisse maner; knowing this to be true, that the same wise man in the 25. 15. sayth, *A Prince is pacified by staying of anger, and a soft tongue breaketh bones*, and indeede we may sooner obtayn at the hands of Princes though angry, by pacience: that thing, which otherwise by a forceable withstanding of them, wee shoulde neuer obtaine. And in this place very fittely may I bring in that I omitted, but as (parenthetically to insert it by the way) that is, although men must regarde in all reuerence and feare, howe and what speeches they passe against a Prince, and so to restrayne both speeches and thoughtes: yea so as that they may not suffer their mindes to be carryed into an ill conceite against the person of their King or Queene: yet neyther is it my meaning, neyther then was to restrayne the libertie of Gods ministers in deliuering their Messages frō God, to the face, and before Princes: neither yet to giue encouragement vn-

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to flatterie, which God forbid: for to proceede in the forme of this expostulative speech. In the like manner did the Prophet *Iſaiah* deale with the king *Hezekiah*, when he in pride and vanitie of minde, did shew the riches and strength of his lande to the straunge Princes of *Babell*, *Merodach*, *Baladam*, the sonne of *Baladam* King of *Babell* his seruants, who brought but letters and a present from the King to *Hezekiah*, wherein the Prophet doth in an expostulating manner with him, deale very roundly, hauing the King vppon an examination, as it were, that thereby he might make a way for the declaring of Gods iudgements against the lande for this act done by the King.

Then came *Iſaiah* the Prophet vnto King *Hezekiah* and sayde vnto him, what sayde these men? and from whence come they? to whome the King disdeyned not to answer: but *Hezekiah* sayde; they are come from a farre Countrey vnto me, euen from *Babell*: Then sayde hee, what haue they seene in thine house, &c. Thus roundly

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ly dealt *Eliab* with *Achab* when hee
slewe *Naboth* for his vineyard: *Hast*
thou killed and also gotten a possession? &c.
For euen vnto Kings and Princes hath
the Lord made his Prophets spokesmē
from him, as is to see in the first of his
Prophecie, *For 7, beholde I this day haue*
made thee a defended Citie, and an yron
pillar, and wals of brasse against the whole
lande, against the Kinges of Iudah, and a-
gainst the Princes thereof. Howe much
more then lawefull and easie for *Ioha-*
nan, and all neere vnto Princes is it, to
bebolde, yea sometimes besides ordi-
narie, to debate with, and to stande a-
gainst the Prince, beeing wilfully set
in a matter which they knowe in their
conscience to be quite contrarie to e-
quitie and iustice, and to make especi-
ally against their owne persons. And
thus much for the manner of expostu-
lating the matter with L. Deputie.

Now to the second reason drawne
from the perils and daungers, where-
into the people of Iewes are like to fal,
in these wordes, *And the Iewes which*

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are gathered unto thee, be scattered, and the remnant in Judah perish : Wherein this especially is taught, that as subiects are to be from all contempt and treacheries towards their Gouvernours, neither in thought consenting, nor in act, yet practising any euill that might be offered to the preiudising of the state of their persons and kingdomes, but contrariwise as they are in all duty to honor, which is to loue, feare, obey, care and prouide for all thinges meete for the state of their royalties : so on the other side, Princes are tyde and bound by the equitie and iustice of this commaundement, to doe all that may be for the comfort, peace, & preservation of their subiectes : for, for this end God hath placed them in his owne roome on earth, that they might be the preseruers of them from perils and daungers, at home and abroad, as concerning both their liues & liuings. To this purpose the holy ghost calleth Kinges, Queenes, Gouvernours, and all kinde of Magistrates, by the name
and

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and title of Pastors, or as we say Shep-
heards, in the 23. of *Jeremie*. *Woe vnto* Ier. 23. 1.
the Pastours that destroy and scatter the
sheepe of my pasture, sayth the Lord: and
in this sence the 78. Psal. speaking of Psal. 78. 7.
Dauids being called from the base e- 71.
state of a shepherd ouer sheepe, whēce
he called him vnto the office of a king:
70. verse. He chose David also his seruant,
and tooke him from the shepfold. Euen from
behinde the ewes with young, brought hee
him to feede his people in Iacob, and his in-
heritance in Israell. So he fed them accor-
ding to the simplicitie of his heart, and gui-
ded them by the discretion of his handes.
The Poet Homer, apud quem as one
sayth of him, solenne est illud, ποιμὴν
καὶ ὦν. When he spake of a King, hee
would in a solemne manner call him
the shepheard of the people. The of-
fice of a shepheard is to gather toge-
ther, and not to let the flocke runne at
fixe and seuens: the nature of which
kinde of cattle, of all others, is to peke
out of the way, straggle, wander, and
goe astray: wherein we see the wise-

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dome of God doth in likening his people to sheepe, therein inferre necessarily the great neede of a shepheard ouer them, to guide them, to gather the in euery hande while : none can better speake of the wandringes, and outstrayings of man, then euery mans hart, hauing experience ouer his owne infirmities, whereof *Dauid* is a most excellent witnesse in that most diuine Psalme of meditation, playn in words, but hye in matter the very last verse thereof. *I haue gone astray like a lost sheep, oh seeke thy seruant, for I doe not forget thy commaundementes.* The Prophet *Isaiah* in the 32. chap. by an allegoric prophesying what a one Christ shall be in his kingdome, doth therein teach earthly Kings in like manner, howe to beare themselues towardes their people. *Behold a King shall reigne in iustice, & Princes shall rule in iudgement. And that man* (speaking of Christ) *shall be a hyding place from the winde, and as a refuge for the tempest : as riuers of waters in dry places : and as the shadowe of a great rocke in a wea-*

l. 119. 176.

y. 32. 1. 2.

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awearie lande. And thus shall Princes beeuē a refuge for the oppressed against the oppressour, a hyding place of iustice against those that in any wise shall offer iniuries to the people, comfortable and helpfull, like a good shepheard, who will with all care (to followe the speech of *Iohanan*, for the dispersion of the Iewes) rather seeke to gather together, then otherwise suffer them to go wandring, as sheepe without a shepheard, as subiects without a Prince, as a body without a head. Likewise the King or supreme Magistrate is to provide not onely that all the distressed and afflicted people in generall be releiued, according to their seuerall distresses without delay of iustice, but especially amongst the rest that the martiall man, who vppon the aduenture of his life for Prince or Countrey, returning home out of the warres, although with safetie of life, yet with the losse of some of the principall members of his bodie, and therefore not able by the labour of his

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handes,

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handes, to procure a competent maintenance for the stay of his life, may therefore be aboue the rest charitably prouided for, and that those good statutes to that purpose ordeyned, which for want of due execution, haue not their effect, may be with greater care looked vnto. So that the assembly of high Court of Parliament prouiding good lawes, may not be frustrated, but that according to the intent and meaning of the Prince and state, they may be put in practise, to the comfort of the lame, maymed, impotent, and miserably distressed souldiers: otherwise what auayleth it the Prince, for the common weales behoofe, to cause lawes and statutes to be enacted, if there be not as great a regard to see on the other side, the execution of them by the administers of iustice, with as great diligence to be practised. Furthermore, in the speeches of *Iohanan*, *why should the Jewes be scattered, and the remnant in Iudah perish?* it is as though he should haue sayde, although thou
doe

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doe no more regarde thy selfe, but in a selfe willingnesse wilt thrust thy selfe vpon the daunger of *Ishmaels* treason: why yet shouldest thou together with thine owne perill, hazarde the liues of so many people after thou art gone, being committed vnto thee vpon speciall trust? wherein *Johanan* would lay downe this point: that it was *Gedaliah* his dutie, that not only for his time of gouernement, hee should see the people well and peaceably provided for, and defended against present perilles and daungers: but further also, that whatsoeuer should befall him, yet they might afterwarde liue in some securitie for their liues and possessions, and that he might in peace deliuer vp againe the people of God, that thereby he might not carrye with him to his graue any reproch or guiltinesse of the desolation that afterwarde might happily ensue vpon them.

Thus ought all Christian Princes to reckon with themselves, that the people are as their Sheepe, and themselves

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selues Shepherds, and as all Fathers are to provide, being led by naturall affection, for their sonnes and daughters, not onely while they are in their nonage, and while they liue with the: but that after they are laide vp in their graues, their care past ouer their children might appeere, in leauing them in some good and honest state, (which yet I neede the lesse to speake off, because herein men are carefull enough) Such ought Princes to be, for they are as Fathers ouer their people, and vpon their wisdom and good gouernment not onely the present estate of their people in peace and prosperitie, but also the continuance of the same, and that after their liues doth depend. For to say as it is, God therefore hath entayled Princes into a propriety of their Subiectes goods, and liues if neede so require (wherin by way of digression,) subiectes are not to straine curtesie in the paymēt of whatsoeuer is to be imposed vpon them, neither in leuying out of taxes or subsidies: the rich must
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ease themselves in ouerpressing the poore, as the wicked manner of many cormorants is, who esteeme that peny or noble well sau'd, that either is laide vpon other mens shoulders, or else by fraudulent meanes can be retained, so it closelye be doone from the Prince: concerning whose dueties how farre they stretch to wards the prince. 1. Sam 8. 11. Where he sheweth at large what priuiledges God hath giuen to a king, and what claim and interest they may haue in the estate of their subiects.

And he saide, This shalbe the manner of the King that shall raigne ouer you: he will take your sonnes and appoint them vnto his Chariots, and to be his horsemen, and some shall runne before his chariot. Also he will make them his Captaines ouer thousandes, and Captaines ouer fifties, and to eare his ground, and to reape his haruest, & to make instruements of warre, and the thinges that serue for his chariots. He will also take your daughters and make them Apothecaries, and Cookes & Bakers, &c. And hath God then thus provided, that all persons

1. Sam. 8. 11,
12, 13.

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sons whatsoeuer, within a princes territorie, shall performe all seruices, and doo all homage and fealtie to them, without any duetye of the princes parts to be performed on their sides: no verily, you haue hard alreadye, how they likewise are as Shepherdes ouer their flocke, to maintaine them, their liues and libertyes.

Besides which, they are the principall instruementes of Gods mercies towards his Church, for the planting of the Gospell, for the saluation of the soules of the people, to which end God hath aduanced them on hie, according to *Isaiahs* prophesie.

Isay. 49. 23. *And Kings shall be thy noursing fathers, and Queenes thy noursing mothers, they shall worship thee with their faces towards the earth:* and this authoritye haue they ouer the Church, that they are to prouide that the ministers of God do their dueties, in feeding with the woord of God, themselues and their people: the neglect wherof, as also the incorrigible misdemeanours of all

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all ecclesiasticall persons, not to be brought into order by the Church censure and gouernours therof, are to be punished by the seuerity of the magistrates sworde.

Now to come to the second parte, which is the incredulity of *Gedaliah* in not beleeuing *Iohanan*. But *Gedaliah* the sonne of *Abikam* beleued them not. And againe in the 16. ver.

But Gedaliah the sonne of Abikam, said vnto Iohanan the sonne of Kareah: Thou shalt not do this thing, for thou speakest falsely of Ishmael.

In these words followeth the answer of this gouernour to the faithfull capitaine and the rest with him.

But he beleued them not.

The matter being so weightie, as the danger of the princes life, and the accusation so seuer and importunate against *Ishmael*, it was a wonder to see that this Gouernour so rashlye and presently, shaped so thwart and contrary

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trary an answer vnto *Iohanan*, for it standes as a reason of some consequence betweene the Prince and the people, that if it be so needfull for subjects vpon the least suspition that they may iustlye gather of anye ill measure pretended against the state: presentlye (at their perrils otherwise) to discouer it, that on th'other side the Prince, magistrate and Gouvernour whosoever, are in all louing affection to giue their cares with diligent attention to heare it, and to imploye their whole wisdom and labours to search out the trueth speedily: for the dooing of the duty of the one, implieth in it a necessitie of some duety from th'other.

But to remember againe that which in th'entrance of this treatise I did but touch by the way: That where God will iudge in displeasure, what way or meanes to auoide it; so heere it appeares true in the sequell of the rahe answer of *Gedaliah* and his vniust repelling of so iust an accusation by so trustye a Subject: whence is to be obserued

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serued how notwithstanding God did
deliuer *Gedaliah* for the good of his
people out of death it selfe, making
him to be gracious in the eyes of *Ne-
buchadnezzar*: yet he knowing the
stiffneckednes of his people, and pur-
posing to prosecute this abuse of his
mercy in them with a further iudge-
ment, did cause this vnto *Gedaliah*, to
be but rather an euasion or escape out
of one danger, to be reserued to a fur-
ther: that by taking him (by the means
of an ill person out of this life, he
might thereby speedilye execute his
iudgements vpon this vnrepentant
people, according to the speech of the
wise man in the 28. of the Prouerbs 2.

*For the transgression of the land there are
many Princes therof: and as the Prophet
Isaiab in the 3. in laying down the hea-
uy iudgemēts like to ensue vpon Ieru-
salem and Iudah, noteth this to be one
and a speciall, to take away wife, graue
and good rulers, &c. If anye shall
demaunda reason of Gods dooings in
this, it is that God reserueth vnto him
selfe*

Pro. 28. 2

Isay. 3. 7

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selfe, his times and seasons of doing his will, either in the full execution of his iudgements, or the performance of his mercies, wherof to be more curious in the inquiry of that which he will not haue knowne to man, is meere vanitie: this alwaies being carried in remembrance, that although we can reder no reason of Gods iudgements either in the manner of executing them, or concerning the time, yet are they alwaies iust and vpright: and further, the purpose of God may easily be found out cōcerning this matter, who while he iudged these that remained vnder *Gedaliah* his gouernment in a fatherlye manner, in comparison of the rest of their Countymen, of whome some were slaine, some hardlye entreated vnder *Nebuchadnezzar*, being as liuing yet halfe dead: it was to this ende by his patience & long suffering, to draw them to repentance, not minding so to fauour the above the rest, as that they continuing still stiffnecked, should scape scottfree, nay rather the deferring of
of

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of his wrath was an infallable token of the more heauy punishments to be inflicted vpon them, therby to make the a monument of his fierce wrath, to the example of all ages for euer : from the which people we are to make our profite, and to learne, that the longer time of Gods mercies we doo inioye, as hitherto we haue, to the admiration of the whole world, of our great prosperitie (in comparison of our neighbours about vs) the more heauilye shall his hand fall, so as he will leaue the print of his stripes behinde him vpon vs: and if lenitye will not amend vs, then as *Salomon* saith, *The blowes of the wound serueth to purge the euill, and the stripes within the bowels of the belly.* The Lord hath in the riches of his mercye concerning our soules, incalling vs by the voice of his ministers, long time visited vs: And as concerning both soules & bodies, vnder our most happy and renowned Queen blessed vs, that thereby we might become more tractable, techable, and vnto Gods wil

Pro. 20. 30.

E.

more

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more pliable.

Now so many yeeres being passed of Gods mercifull and louing visitation vpon vs, and his expectation being by vs and in vs deceaued (to speake of God who properlye cannot be deceaued) after the manner of men, and to our capacity: let vs take heed that we do not enforce the Lord, who hath sung vpon vs all this while, a song of mercy as *David* saith, which hath bene so pleasant in our eares, in this our long peace, libertye and plenty, in this long time of pleasure, riches and prosperitie, to sing a song of iudgement in iustice: in stead of our peace past so pleasant and amiable, take heede that we heare not a song of warre, most dolefull and terrible: in stead of the libertie and freedome of our soules by the Gospell of Christ preached, and of our bodies by the mercy of god vnder our most puissant Princessse maintained, and yet continued, that in stead thereof we heare not a strange song of spirituall and corporall bondage and captiuitie,

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captiuitie, for the contempt of the word of God, and the abuse of his graces, vnder the enemies of GOD, our Prince and country: whose teethe are set on edge to be dealing with vs, who thirste greatlye after our blood: take heed that in stead of our songes had at our feastes, and our epicurial banquets full of filthines & abomination, tickling vp the vile fleshe vnto sensualitye and carnall lusts: we heare not a song of famine and hunger, our children crying and howling for the least of these morsels, which in our fulnes they & we and our seruants haue loathed, though many our betters in Gods sight wated them, and then we cannot haue them. And in this description of the causes why God though he prolong his iudgements, yet in th'end he paieth home, Let vs not forget the great care of the flesh that the whole land hath, concerning excesse in apparrell: take heed once more I say, that the disguising of our selues in the attire of euerye land; not for the stufte wherof the garments

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are made, as cloth of Golde, siluer, embroidered worke, filkes, veluets, fine cloth, fine linnen, lawnes, and I knowe not what vse wherof there is for al persons, regarde being had to eche mans degree, but not thereby to fulfill the lusts of the flesh to vanitie and excesse, not to pride and filthines, not in such painting of faces, in deuising newe disguised fashions, but vnto decency and comelynes, euery one according to the law of God, continuallye beating our eares, and the statutes of our own land for apparrell, to the keeping of euery degree of persons from breaking out of the bounds and lymits of their calling: knowing this and remembring it well, to the cutting of the combes of all degrees of persons, that immediately vpon the sinne of *Adam* came nakednes, and so a prouiding by the Lord against our shame, euen in apparrell and clothing of vs, and where we doo misjudge of some by their apparrell, according to the statelines of it, to be either in honorable place, or of high

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high degree (as one saith) when we
lost our honor in Paradise, then came
we to be first apparrelled, being the
signe of our sinne, and the badge of
our rebellion and our shame. Take
heede we doo not here in stead of this
song of our delightes, the lamentable
song of *Iheremiah* and of *Esayah* the
Prophet, the 3. Chapter, from the 16. *Isay. 3. 16.*
verse, against the pride both of men
and women, whose woordes though
they be long, I will not referre you o-
uer to them, but plainelye set them
downe. *The Lord also saith, Because
the daughters of Zion are haunie, and
walke with stretched out neckes, and with
wandring eyes, walking and minsing as they
goe, and making a tinckling with their feet.*
17. *Therefore the Lord shall make the
heads of the Daughters of Zion balde, and
the Lord shall discover their secret partes.*
18. *In that day shall the Lord take away
the ornament of the slippers, and the calles,
and the round tires.* 19. *The sweete balles
and the bracelets and the bonnets.* 20. *The
tyres of the head, and the sloppes, and the*

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head bandes, and the tablets, and the eare
ringes. 21. The ringes and mufflers. 22.
The costly apparel and the vailcs, and the
wimples, and the crisping pinnes. 23. And
the glasses, and the fine linnen, and the
hoodes, and the launes. In steade of this
song (which in as great pride and vani-
tie, we haue sung to our flesh) what
shalbe the song of iudgement? 24. And
in steade of sweete saurour (saith he) there
shalbe stinke, and in stead of a girdle a rent,
and in stead of dressing the haire, baldenes:
and in steade of a stomacher, a girding of
sackcloth, and burning in stead of beaurtye.

This song haue the Iewes in Ierusa-
lem the glorye of the world alreadye
sung, a people deerely beloued of the
Lord, and shall we vpon whome the
Lord hath looked with so amiable and
fatherly a face, shall we (remaining in
our sinnes and vanities scape scotfree?
Nay, take heede our owne touns doe
not also testifie against our selues, as
concerning the deliverance from the
Spanish enemies of late, that would in
the pride of their harts, haue bourded

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vs at home, the victorie ouer whōe we begun with songs of praise and thanks giuing to the Lord, to celebrate. Take heede that our praising of God for that day, and the memory of it being layde in water as we saye, that God doo not cause vs to sing a dolfull dittie, of some ruinous ouerthrowe, which God in his mercy keepe back from vs: and he contrariwise that at one *Jonas* his preaching to the Niniuites, wrought their conuersion: graunt to our Prince so mercifull, to our nobles so honorable, to our Bishops and ministers in their preaching of the word of God so comfortable, and to our people so innumerable, that so many sermons of so sundry *Ionasses* I hope, doe not return back againe vnto the Lord in vaine, without our repentance: but contrariwise, may as it hath begun faith in our Prince, nobles, and people, make it effectual to Gods glory, and the continuance of his mercy towards vs, in preferuīg not *Ge-daliah* a deputye, but our *Elizabeth* the onely monarch & princes of the world

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(as thanks be to God he hath) from many of *Ishmaels* crue, traitors of our time, & the people may dwell in peace and safetye vnder her, in all godlynes and prosperitie, during her happie reigne.

But to leaue off to speak concerning the will, end and purpose of God, in blinding the eyes of *Gedaliah*, in not beleeuing *Iohanans* reporte: and let vs returne to speak of *Gedaliah* himselfe, concerning his incredulitye in these wordes, *And he beleued them not.*

In whome this is to be obserued, that he being a man as it seemed, of a milde spirite, and charitably affected towards *Ishmaell*, whom he had very familiarly conuersed with, would not beledde with any suspition of euill against him, following the rule of the Apostle *Paule*, concerning the seuerall offices of charitie or loue, as is to see,

1. Cor. 13. 5. Loue thinketh not euill, or is not suspicious of euill: and besides, he had no great delight to heare il reports against any, least therby he might giue liberty

Cor. 13. 5.

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liberty to himselfe oftentimes in stead
of truth, to heare of falshoode and lyes
wherein his commendation standeth
iust. For all Kinges and Princes espe-
cially aboue all other persons, are not
in any wise to maintayne flatterers,
slaundersers, backbyters, nor tale-bea-
rers, neyther yet alwayes to giue too
easie credite to euerie tale brought
them, though by persons otherwise of
good credite, as *Ishmael* was with *Ge-
daliah*. For those people, especially the
last, doe great hurt in Princes Courtes:
of whom, *Salomon* speaketh, 16. Prou. Prou. 16. 28
28. *And a tale-bearer maketh diuision a-
mong Princes*, And in the 29. Prou. 12. Prou.
verse. *Of a Prince that hearkneth to lies,
all his seruants are euill*. For such things
as the eares of Princes are delighted to
heare, such things doe the slaundersers,
flatterers, and most wicked backby-
ters, bring vnto them: for vppon the
behaviour of the Princes, as vpon ex-
amples propounded them to followe,
doe the subiectes cast their eyes, and
them, as neerely as may be, doe they
follow,

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follow, according to a verse commonly knowne.

Regis ad exemplar totus componitur orbis,

In English thus:

*The whole world doth cast his eyes vpon
ech Kesar, and ech King :
To frame themselues in patterne wise,
to him in euerie thing.*

Such a relation was there betweene the lewde seruants of Saule and Saule himselve: Doeg the Edomite from one amongst the rest, as is, 1. Sam. 22. who maliciously complayned of Dauid, and of Ahimelech the priest, who thereupon in Saules furie and malice, became an instrument of Saules for the bloudie murthering of 85. Priestes that did weare a linnen Ephod. Such an other was Cush, against whose false accusation Dauid compiled that 7. Psalm, as a defence of his innocencie before God and men. Such a one was that Ha-

man,

1. Sam. 22.
18.

Psal. 7.

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man, that false person and accuser of *Mordecai* the faithfull subiect, and of the Iewes vnto *Ahashuriosh* as is to see *Hest. 3. 8. 9.*

Hest. 3. 8. 9.

These things considered, in respect *Gedaliah* did well in not soddenly admitting the accusation of *Iohanan*, for as well hee in hearing, as *Iohanan* in bringing false reportes, might haue openly transgressed the ninth commandement of God, wherein is taught, that loue to our neighbour standeth in hauing regard to the credite, name, estimation, or good report of him, in the breach of which commandement, as well the hearers, as the bearers of false reportes, tales, and slaunders, are condemned, especially such as carrie false tales, to the sheading of the bloud of the innocent: according to that reproofe which *Ezechiell* the Prophet hath against the people of Ierusalem, *Ezek. 22. 9.*

In thee are men that carry tales to shed bloud: to this purpose (that I may end to speake of that which appeared to be *Ezek. 22. 9*

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be good in *Gedaliah*) *Hierom : ad Nepotianum* : affirmeth that as he that speaketh euill, hath the diuell in his rounge, so he that heareth euill, hath the diuell in his eare.

But notwithstanding all this in *Gedaliah*, which is approoued in him to be good. Lo these vertues they are not without their defectes : wherein wee learn that great, wise, & graue persons may be deceiued, when they doe ouer much rest vpon their owne wisedome.

It was a good thing in *Gedaliah*, if that were his purpose, as it seemes it was, to cut off the backbyting and malicious slaunders, as he supposed of *Iohanan* against *Ishmaell*, that the cutting off *Iohanan* might be an example to others : but yet it had beene meete, that as hee would not receiue any tale suddenly against him, he should yet haue first wisely and thoroughly examined the causes brought by *Iohanan* and the rest, before that he had so definitiuely proceeded, eyther clearing or iustifying *Ishmaell*, or in ouer rashly condemning

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ning *Johanan*.

For how can it otherwise be, but that the Lorde must needes be heauily displeased, when he in mercy, for the deliuering of his seruants from the great perilles and dangers whereunto otherwise they should haue fallen, giuing them fatherly warning before hand, he shall finde his seruantes to be fouly intreated, and for their paines returned backe with the lye. It is a matter condemned by *Salomon*, as is to see, *Prou. 24.24.* *He that sayth to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhorre him.* And on the other side: Woe is pronounced by the Prophet *Esay. 5. 23.* verse. against *Isay. 5.23.* them that take away the righteousness of the righteous, both which are foule and filthy vices, the same wise man in the 17. chapter of the *Prou. 15.* verse, shutteth vp in one, saying: *He that iustificieth the wicked, and he that condemneth the iust, euen these both are abomination vnto the Lord.*

So that these places doe teach, especially

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cially Magistrates, in whome it is the greater sinne, because of their places wherein they are set, for the punishment of all such backbiters and slanderous persons, like vnto *David*, who would not in any wise permit to abide in his house any such persons: wherein they are admonished to do vprightly in iudgement, not respecting persons, but to heare the small, as well as the great, not suffering themselves to be led by affection any way. For vnto such as will be drawne by respect of persons in iudgement, *Salomon* hath giuen this dome, *That man* (sayth hee) *will transgresse for a peece of bread*, and thereby they shall become maintayners of the wicked, who will soone be encouraged to speak in the defence of an euill cause, and of ill persons, and also to accuse most falsely and maliciously by all slanderous reportes, the godly and innocent, for such are the common idle persons of the worlde, who not being at leasure to heare that which is good, neither yet hauing skill

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to bestowe their tongues to the glory
of God, and the good of their neigh-
bours in their eating and drinking in
houses of libertie and licentiousnesse,
doe feede, vpon (as one sayth) the very
flesh of men: by the not punishing of
whom, or to remisse dealing with the,
they spare not to speake euill (on their
ale bench it may be, if they were nar-
rowly watched) of Princes, or at the
least, to rayle, reproch, and flaunde-
rously to speak against the Magistrates
themselues: whom to feare, reuerence,
and obey, as they ought, and against
whom, not so much as to note any
euill, the rude people of our time haue
not yet learned. And therefore the
way for a Magistrate to deale vprightly
in iudgement; is not lightly to heare
the slanderous person, but to set both
his eares on worke indifferently, the
one to heare the accuser, & accusation
brought, and the other to heare the ac-
cused, & the defence that he can make
for himselfe: otherwise to be too spee-
die in iudgement vpon the first tale
heard,

More for
voluptu-
oulnes, then
any necessi-
tie.

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heard, is many times rashly and falsely to be drawne to speake for the bad, & vncharitably to giue sentence against the iust and vpright, and so the way to deale vprightly in causes is, to cut off the lyar and false accuser, of whome *Hierom* in one of his Epistles sayth: *Sicut sagitta si mittatur contra duram materiam nonnunquam in mittentem reuertitur, & vulnerat vulnerantem: ita detractor quum tristem faciem, viderit audientis, immo non audientis, sed obturantis aures suas: ne audiat sanguinem, illico conticuit, pallet vultus, haerent labia, salina siccatur:* A very excellent sentence to teach Magistrates what benefite they returne to themselues and the cōmon wealth, when they shall wisely, cut off slanderers: Euen as an arrowe, if it bee shott against a hard matter or marke, many times it recoyles vpon him that shotte it, and woundeth him that wold haue wounded: so the backbyter or false accuser, when he shall see but the fowre face, and grimme looke of him that heareth, or rather not heareth,
but

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but stoppeth his eares, least perhaps he might heare a matter of bloud: soorthwith the slaunderer holdes his peace, his countenance chaunges, his lippes cleaue together, and his spittle is dried vp: meaning that he seeth that his market is marred, his combe is cut, and not a worde more that he hath to speake: herein fayled *Iosephes* Maister, as in the 39. Genes. 20. in giuing too light credite to his wife, against chaste and innocent *Ioseph* his knowne and approoued faithfull seruaunt. Herein appeared his lightnesse, that hauing heard his wife, being too much addicted to her wordes, thereupon hee cast *Ioseph* into prison, and neuer heard his cause, wherein he shewed himselfe ouer credulous. On the other side, how many haue we with *Gedaliah*, that run themselues into daunger, being forewarned, and not giuing credite thereunto, and so receiued a worthy punishment of their incrudelitie?

We reade of *Ahab* how he scorned *Michaiah* the Lords Prophet, whome
F he

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he sent for, as many send for and call to their companies the ministers, either to scorne them to their faces, or at the least with *Ahab* not to beleue what they say: or if they doo, not with any purpose to follow their counsell: who when he came, foretolde him of his ouerthrowe, but he beleued him not, being seduced by the lying spirites of his false Prophets, as it is saide in the 1.Kings.22.18. *And the King of Israell* .kin. 22.18. *saide vnto Iehosaphat the King of Iudah: Did I not tell thee, that he would prophesie no good vnto me but euill? As though that Michaiah hauing receiued his charge and commission from God, should haue necessarilye spoken to the lyking or pleasing of the wicked kings humor.*

Such a like example of incredulitie we finde to haue bene in a prince, on whose hand as the text saith, the king of Israell leaned.

The prophet *Elisha* foretelleth of great plentye of victalles to fall in *Samaria* ere the morrowe at that time, and

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and how it shalbe wonderfully cheap:
The Prince would not beleeeue it, but
replied vpon the prophet: though the
Lord would make windowes from
heauen, could this thing come to passe?
and he saide, beholde thou shalt see it
with thine eyes, but thou shalt not
eate therof.

Many are the examples in scripture
concerning the incredulitie of men,
but *Gedalsah* sinned so much the more
against the Lorde, in that he was not
foretolde onely of this villanous pre-
tence by *Iohanan* alone, but all the cap-
taines of the host with him, so that had
he onely cast off *Iohanan*, the matter
had not been so weightie, but refusing
so many witnesses whome hee would
not vouchsafe to call to their tryall, he
did as it were pull the wrath of God
vpon the people, and was (as we say)
accessary to his owne death. But some
man will say, it was very hard to haue
found out such a serious thing: it is not
so, for this was plaine and easie enough
to haue beene prooued by witnesses,

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had not *Gedaliah* beene led with a selfe will as concerning the diligent searching of it out, which indeede was the will of God for the blinding of him in so manifest a matter: but say it had bin so hard, the remedy had beene as in the booke of Ecclesiastes 10. 10. the
Eccles. 10. 10 wise man sayth, *If the yron be blunt, and a man hath not whet the edge, he must put to more strength, the excellency to direct a thing is wisdom.* But yet God doth in the finding out of thinges very hard, and of great difficultie, giue vnto man wisdom, especially when it concernes equitie and vpright dealing betweene man and man, if they seeke for it, and therefore *Gedaliah* shoulde haue bestowed the more labour in the examination of the matter, according as is to see in that wonderfull boulding out of the truth of the child, according to the holy historie, that was dead, that was chalenged by two harlottes, whose it was, *Salomon* to iudge the controuersie betweene them being a matter verie intricate: but becaule *Salomon* asked
about

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about all thinges an vnderstanding heart, refusing to make demaunde of honour and riches, the Lord graunted his request, and so hee found out the true mother of the childe, according to the speech of the Apostle Iames. *If any of you lacke wisdom, let him aske of God which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.* Thus much concerning Gedaliah his incredulitie.

Now followeth the third part which is the execution of *Ishmaels* treason, and the manner of it in these wordes:

Chap. 41. ver. 1. *But in the seventh moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royall, and the Princes of the King, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.*

2 *Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam, the son of Shaphan with the sword,*

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and flew him, Whom the king of Babell had made gouernour ouer the land.

3 Ishmaell also flew all the Jewes that were with Gedaliah in Mizpah, and al the Caldeans that were found there, and the men of warre,

This third part concerneth Ishmaell the Traytor, the execution of his treason, and the manner of it: wherein first we are to learne these principall heads or maximes: that is, how this wickednesse was not committed by Ishmaell, but that the will of God did concurre and goe together with his will; wherein, if it be asked how this could be, the acte being ill and wicked in Ishmaell, but that the Lord must needes be guiltie also of sinne: the answere is, that the sinne of the wicked is vnto God, as an other creature, in respect not that hee created it, for it is a thing proceeding from mans owne vile nature: but as concerning his power ouer it, to rule it, that it shall no further goe or passe, then he hath & doth limit it: and that by it, as by the creature that worketh it,

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it, being euill and wicked: notwithstanding he worketh and effecteth his owne will being good, being himselfe guiltlesse of any euill: for in this matter the solution or loosing of the point, standeth in the diuersitie of the endes: of the end of God his working, and of the end of man his working: the meaning, end, and purpose of God being good: the meaning, end, and purpose of the wicked being ill, which maketh them without excuse, whereas Gods purpose and end in the wicked, and by them is eyther to be glorified in them to their confusion, or to make tryall of his children by them in raising them vp as his punishments for sinne: the end of the wicked being an vtter contempt of God himselfe, and the hurt of his creatures, which yet could neuer further proccede, then by the handie worke of God, they were ledde against their wils, to doe his will contrarie to their purposes, and to glorifie his name in despite of themselves: the which matter is notably set forth in the 2.

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Act. 2. 23.

Acts. 23. *Him I say* (sayth Peter, speaking of Christ.) *haue yee taken by the handes of the wicked, being deliuered vp by the determinate counsell and foreknowledge of God, and haue crucified and slaine: &c.* But to speake of this further, I will not: But to *sshmaell* himsele, of whom first before in the wordes of the discouerie is to be remembred, what *Iohanan* sayd of him, namely that *Baalis* the king of the Ammonites had sent him to slaye *Gedaliah*, wherein we may see his base minde, who would not with his countrey men beare in the courage of a patient heart according to Gods will, the bondage of *Nebuchadnezzar*, but wold make himself seruile & ouermuch thral to another strāg king, & that against his own countrey men, so that in a word, he euery way sold himself as a bōdslaue to sin. Not vnlike to him are our runagats and haue beene, that haue fled, not to *Baalish* king of the Ammonites, but to that *Baalish* Priest, that man of sinne Antichrist of Rome, whom to follow as their Pilot, whose lawes to liue after

as

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as Rebels they haue not spared, chosing rather to be his thralls and bondmen, so their treacherous harts in hauing their will being naught, might be relieued, then otherwise according to the lawes of God, of nature, and of all nations, to be subiects at home in their own country, to their owne leige, naturall, and mercifull Princes. And so they whose hyrelinges and bondmen they bee, though they vse them for their purpose a while, yet hardly will they comit any great trust to the, & some reason they haue for it: but if they doe commit any at all, it shall be no further then they play in sight aboue the borde as we say, and in the end, if they sende them not home, or make no sale of them, as it may be they will when they haue once worne them out to the stumps, or otherwise they be not brought home by some other meanes, that in the iustice of God, they may be made publique spectacles to the whole world, continuing still vnrepentant, they are like to perish both in soule and body, most
damna-

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damnably for euer.

Now where it is saide of him that he was of the seede Royall, the holye ghost doth it not but to some purpose, wherein he shewed forth his disdaine ouer *Gedaliah*, the which seemed to be the very foundation of all his outrage: Indeede to be noblye borne, and to come of a princes stocke, is a matter to be respected: but when God wil either by his own punishment vpon the lyne and race of a Prince, either for some secret in the Lord himselfe, or otherwise pull down the kings themselues, for some notable sin, as he for pride did abace *Nabuchadnezzar*: what a vanitie is it for men to stand vpon these tearmes, I am a prince, or a Princes Sonne, or neere kinsman, or of his race, I am a noble man, and can fetch my lyne and pedegree from (as we say) the conquest, what of all this? thou shouldst for these causes the better approue thy selfe in holines, not in prophanes before God and before men, not in thy high parentage, to thinke
that

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that in all righteousness & iust dealing,
thou maist liue vncomptrollable,
though otherwise it maye be: take a-
way thy great birth, thou shalt shewe
thy selfe a very monster in life, as *Ish-
mael* did. This coulde stand for no
plea, for *Ishmael* in Mizpah, though it
were in the land of Iudah, seeing *Ne-
buchadnezzar* had brought it vnder,
being as concerning birth of the fami-
lye of the Kings of Iudah, that needes
he must therefore become a Gouver-
nour: God had otherwise provided.
The King *Zedekiah* himself, reproche-
fully handled, as is 39. Chapter before
to see, his eies put out, himselfe bound
in chaines, all his nobles for the most
part slaine, his sonnes put to the sword,
and God had alreadye aduanced vn-
der *Nebuchadnezzar*, *Gedaliah*.

But some men that were noblye
borne, cannot in any wise liue subiects
in a land, although there want neither
fauour of Prince, nor Lands, nor plea-
sure, nor credit, nor honor, except
they maye be Monarches, all that
will

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will not satisfie them. No maruel then though *Ishmael* who wanted the hundredth penny of the maintenance that some haue had, and might stil haue enioyed amongst vs, if their present state could haue serued them: but well, let conscience of religion be a colour for their treasons, I am not to meddle in it: only this, a bad conscience, and a bad religion, it is in my conscience, which can giue libertye to the spilling of the bloud of the Lords annointed: But alas *Ishmael* his hornes were cutte being of no such abilitie in a strange land, and yet he stands vpon his birth: in whome we see this pointe that men hauing bene hie and alofte, it is a hard matter for them to stoop and become subiects: for *Ishmael* had smally profited concerning the good wil and pleasure of God vpon his creatures, therin to referre himselfe to his maker. Who

1. Sam. 2. 7. as *Annah* in the 1. Sam. 2. 7. *The Lord maketh poore and maketh rich: bringeth low, & exalteth: 8. He raiseth vp the poore out of the dust, and liſteth vp the begger from*

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from the dunghill: (as it may be Gedaliah was but base in comparison) to set him amongst Princes, and to make the inherite the seat of glory. &c.

Well, art thou hyc borne? art thou of a noble house and familie? as thou art, so wilt thou be honoured? then do the things that are worthy honor. For as one saith (*O sorius de gloria*) *Non enim diuitijs abundare nec tenuiores affligere neq; in Rep. dominari sed animi bonis affluere uniuersis charum esse Reipub. salutare existimari est laudabile gloriosum et summus honoribus illustratum.* For not to be rich, nor to afflict the poorer sorte, neither to be a gouernour in the cōmon wealth: but to haue a minde enriched with good vertues, to be beloued of al, to be reckoned a good and profitable common-wealths man: this is laudable, glorious, and worthy to be honoured: againe saith he, *Est enim honor diuinum quoddam premium virtuti et honestati constitutum omnem turpitudinis consortim repellens, & ita fit ut qui animum flagito et turpitudine, contaminatum gerunt*

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runt nullo pacto honorem, sed inane fortasse nomen honoris adepti, in summam ignomia versentur. For honour is a certaine diuine reward appointed for vertue and honesty, chasing away all filthy company, and by that means they who beare a filthy and vicious minde, hauing got to themselves no true honour, but a vaine name thereof, doe in the meane time remaine in great dishonour and reproche: these speeches of his are true, being referred to faith in Christ, without which whatsoeuer is, is sinne: and therefore wilt thou be honoured in regarde thou art honourablye borne? then follow the counsaile of *Salomon*, who teacheth thee where true honor is to be had. *Pro. 4. 7. Wisedome is the beginning: get wisdom therefore: aboue all thy possession, get understanding: Exalte her, and she shall exalte thee: she shal bring thee to honor if thou imbrace her.* Otherwise, if thou with *Absolon* a Kings Sonne of the seede royall, and practise the like trecherye, shalt abandon from thee all duetye to God, to Prince,

Pro. 4. 7.

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Prince, to Father: setting thy delights onely vpon brauery, trechery, villany, and all manner of impietye (like to this *Ishmaell* who was notable in his wickednes) delighting thy selfe in thy self, and thy curled locks (a most monstrous thing in these our daies) but of late in comparison (by the way to speake in a word) being growne into custome c- uen with those of religion: Whereof heare not me, but th'appostle *Paule*.

1. Cor. 11. 14. who saith: *Doth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?* And if the spirite of God call a thing euil, shal we pleade against it and say it is good? I tell thee, God wil make thee though thou be neuer so faire, proper, and comely with *Absolon*: vile, ignominious, and reprochfull to al ages after: of which like traiterous *Absolons* amongst vs, God hath of late yeeres discovered some, and made them an example of his iudgementes, to all posterities to come after vs.

And thus much of that he is said to
be

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be of the seede royall, whom nobilitie of birth nothing auailed vnto honestie & true honor: who rather shewed himselfe a bastard from Israel, yea an enemy to it, as it were some Canaanite or Amorite, for indeed by cōuersing with *Baalish* in stead of being a true Iewe borne, he became a changeling in transforming himselfe into an Ammonite, as appeareth by his monstrous impietie, and that in a verie shorte time, as the text saith, *In the seauenth moneth*, which was no long time after the taking of the Cittie, and burning of the Temple, murdering of the Nobles, and butchering vp the people, all this miserie with the dishonour of his King, and the shamefull handling of his Sonnes, had this vnnaturall beast & merciles tirant forgot, setting his mind vpon no other matter but blood, and how to doe some cheate to be aduanced by hauing vtterlye forgotten the Law of his God in so short space.

Further, when it is said, that 10. men came with him, such as were principall persons

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persons about King Zedekiah that had conueied themselves out of the way, with this archtraitor, vntill they might finde a fit time for the compassing of their trechery: he the principall of the faction, hauing once made away Gedaliah (the plot being so laide before) was to be made gouernour, the other tenne of his retinue that came with him, were also to doo their exploits vpon other, and they hauing euerye one as young princes, appointed themselves to the best offices vnder him: such factious heads lightlie goe not alone: such as Solomon speaketh of. Pro. 1. 11. *Come say they with vs, we will lay weight for blood, and lay priuilye for th'innocent without a cause. 12. We will swallowe them vp quick like a graue, euen whole as those that goe downe to the pit. 13. We shall finde all precious riches, and fill our houses with spoile. 14. Cast thy lot amongst vs, we wil al haue one purssse.* PRO. I. 11.

For indeede, such is the disposition of wickednes and wicked men, that they doe desire all other to be like to

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them.

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themselves: a theefe desires a companion in his theft, a brasen fac'd whore desires that all women were of her disposition, so indeede might the deuill carrye away both th'one and th'other, and truely we had neede praye against the corruption of our nature, for euen as drie chippes doo easilye take fire: so our nature is by prouocation easilye drawen into wickednes, and if we doe not yeelde to the sinnes of the most vile, as vnto open whordome, open theft, open villany, open papistry, open treason, whence is it that we are so restrained, being of the same nature with the most wicked? Let vs not reioyce ouer th'impieties of other men, and thence take occasion to be proud in our selues: but rather let vs with the Apostle learne and beare away this lesson. *Let him that standeth, take heede he fall not.* It is God by his power that hath kept vs, otherwise had we bin lost to our selues: we had, and haue a nature, as prone to the most vile sinne as any whatsoeuer, and truely this age of
Lyber.

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Libertines affoord too too many eggers and entisers vnto wickednes of all kindes, and especiallye of factious and seditious persons, which are growne into companies, cloking and couering their wickednes as *Ishmael* did, as it is to see in the 6. verse following: with a vehement whotte zeale in religion, busie heads of diuers sortes, there are some buzie headed papists, some busie headed protestants, some busie headed Atheists, neuer in any age so ful of busie heads: some busie themselves in matters of state, some in matters of the Church, (though such are to be had,) whom properly it concernes in church and commonwealth, in the Church, the Bishops, ministers, and Church gouernours: in Common wealth, the Magistrates and ciuill Officers: and in both Church and Common wealth as the head ouer the bodye, Princes and sole Gouernours, as is before saide of them: as for other men more priuate, called to no one office but by intrusion it may be saide, *Ne sunt ultra crepidam.*

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Euerye man let him walke in that care of life wherin he liueth, and not being calde to preach Christ, but to professe him, let him holde his profession in all singlenes of hart, and in all loue to-wardes men.

But the busie heads that are plodding euery way for worldlye commoditye, laying plots, making shiftes, casting a thousand waies to maintain this life wretched though it be: how many of this sorte of busie headed persons, a good Arithmetitian to finde out the number shal greatly be troubled: & of al these sorts of busiheads, al in general are too too busie in reforming others, but where is the head that is busied sufficiently as it should be in reforming himself? I may not vse too lōg a digression in speaking of these *Ishmael* his companions in euill: it followes they came to *Gedaliah* and there they did eate bread together in *Mizpah*, where who will say to the contrary, but that these iolly fellows comming to Court it out in their brauerye, to shew their
fidelitie

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fidelitie to *Gedaliah* forsooth, but that they meant all good to him their Governour: Besides by the way, mark the difference betweene these ill disposed persons and *Gedaliah*: he notwithstanding he were but of a base and meane condition, no otherwise esteemed off then before this his aduancement: yet he knowes how to beare himselfe towards all degrees, as princes fellowes, hee receiues them, intertaines them, and admits them to his owne table: a meane borne man so sodainelye aduanced, and of so rare vertues, so full of curtesie and clemencye: and the other comming of a Princes stocke, and therefore consequentlye not without singuler education, so degenerate, so wicked, so base, so cruell and merciles a minde, it is strange to see: but that God giues his graces, not according to the greatnes of birth, ne yet the good qualities of a godly Father, must needes by right of inheritance as it were, be appropriated vnto the Sonne: because God re-

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serues the giftes of all goodnes to himselfe, who accordingly, where he will haue mercy, hath mercy: and where he hath mercy, there he adorns with graces meete for euery man according to his calling.

Well, *They did eate bread together in Gedalias Courte or Pallace house at Mizpah.* Where is to be further serued the vilenes of this monster, whose hart because of his disdaine, ambition and couetousnes, being hardened therin, did nothing melt or a whit relent at the courteous and familiar entertainment of *Gedaliah*: but no maruaile though this fellowe walked as a freend, when indeede he was an enemye: and worse then that, for an enemy he was, vnder a cloake of amitie and great freendlines: as one saith, *Simulata equitas, non est equitas, sed duplex iniquitas, quia iniquitas est et simulatio.* Fained equitie is no equitie, but a double iniquitie: because it is iniquitie and dissimulation: such a one was this viperous varlet, in this outward shewe
so

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so demure, as I remember an olde
speeche, *Intus Nero, foris Cato*: In hart
a very Nero a most bloudye bloudsuc-
ker, and without in shewe as graue as
Cato a wise and prudent Senator, euen
asa beast compacted of many beastes:
Secundum illud poeticum Leo pars prima,
draco media, ipsa chymera. According to
the Poets saying: The principall and
foreparte, a Lyon, the middle parte a
Dragon, a very chymera it selfe: this
fellow as *Salomon* saith of him that in-
uites a man to his table in shew of cur-
tesie, and meanes him no good at all,
and he that offers himself in renewing
of freendship to eate and drinke with
thee, and as though he said in his hart
saith *Salomon* *Pro. 23. 7.* eate and drinke,
but his hart is not with thee.

Such an other was *Iudas*, who ac-
companying Christ as his Disciple, ea-
ting and drinking with him, with a *Iu-*
das kisse betrayed him: as the holyc
Euangelist *Mathew* 26. 48. Now he that
betraied him had giuen the a token saying:
whomsoener I shall kisse, that is he, say holde

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on him, &c. So that we see that there is no perfection in man as concerning this life, but all are full of blemishes and defects: neither could the degree of an Appostle in respect of it selfe keepe it selfe, no not from falling as *Peter* did: wherof all are guiltie, what holines soeuer is tyed vnto *Peters* chair at Rome, as his supposed successors doe giue out: but from falling also vnreco-uerably, which may teach vs in what-soeuer place God hath set vs in Church or commonwealth, to be humbled in Gods sight, and not to rest ouermuch vpon our owne wisdom, knowledge or calling, but still to haue our refuge by praier vnto God for the continuance of his spirite vpon vs, and for the increace of faith, so full of flawes are the harts of men: such like freends had *Dauid* as he recordeth in the 41. Psal. 9. *Yea, my familiar freend, whome I trusted, which did eate of my bread, hath lifted up the heele against me.* And although *Dauid* spake of some such freends that haunted his house, faw-
ning

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ning vpon him, yet couertly as he was a figure of Christ, he prophecieth of Judas as the Euangelist John recordeth 13.18. And as Christ had one false hated Apostle amongst twelue, so vnto Christes members it maye be referred not altogether without some such freendes, who vnder a colour of a faire countenance shewed, became false dissemblers: many such Judas kisses, many wonderful shakings by the hand, greetings and salutation with such cap and curtesie, and so amiable embrasings in these daies as it is wonderfull to see, and yet in some I feare, Solomon setteth downe their propertie to the ful. Pro. 26.24. *He that hateth will counterfeite with his lippes, but in his hart he laieth vp deceite.* And yet time discouers all dissemblers, as followeth, 26. verse. *Hatred may be couered by deceite, but the mallice therof shalbe discouered in the congregation.*

Ismaell he pretendeth friendshippe in comming to Gedaliah, for as the text sayth, *they did eate bread together*: this phrase

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Act. 2. 46.

phrase of speech concerning the eating of bread together, is in the Acts of the Apostles, 2. chap. 46. verse. *And they continued dayly with one accord in the temple (as an argument of loue) and breaking bread at home, did eate their meat together with gladnesse.* To note this, that as the Church encreased, and the Apostles gayned people vnto the Lord, by the Gospell: so they shewed their fruits in this one point of communicating the blessings of God, as meats and drinckes, and in receiuing them together in common, in token of amitie and true loue to be continued betweene them.

But alas, what hypocrisie raignes amongst men now a dayes, who make shewes of that which is not, who can eat, drinke, and keepe company, laughing in the faces of them whose heartes (were it not for daunger of lawe, and open shame before men) they would well aforde to eate (as wee say) with salte: such a notable beast was this, whom we are now handling: whome
the

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the text payntes out in his colours, 2.
verse. Then arose Ishmael the sonne of Ne-
thaniah with these tenne men that were
with him, and smote Gedaliah the sonne of
Ahikam, the sonne of Shaphan with the
sword. A great point of manhoode in
good earnest, of such men of valure as
they were, not the meanest men I war-
rant you that could be got, no cowards,
nor starters at a dead lift, such as feare
no mans face in the land, men that had
mettall in them. Ishmaell himselfe a
tough peice of flesh, and a valiant cut-
ter, a cutthrote I should say. All the rest
like to him, birdes of a feather: as con-
cerning courage and valure, boldnesse
and strength, like quallified in euerie
respect. Nymble at throtes cutting,
and especially when mens handes and
feete are fast bound, make them safe
from resisting, and these be they that
will be ashamed to flie an ynch till they
haue gotte the field, in calme seas, and
fayre weather, men that will stande to
their tackling, who but they, & where
no shew of daunger is, they will neuer
giue

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giue it ouer. To conclude of the, men
euery ynch, and see you not their man-
hood what a wonderfull peece of ser-
uice they did? *Then arose Ishmaell and
ten men with him*: Soddently according
to the appointment (fast binde, fast
finde) on the backes of them they
come, they set on them, and where is
the place of meeting? and what wea-
pons hath each part appointed to try it
out? *Gedaliah* with his people, not
prouided at all, nor purposing any
quarrell: they I warrant you made
sure worke, euery man had his tooles
readie: at the borde they take them, no
man stirres his foote, no flying ground,
no giuing way, the one companye of
Traytors with their swordes prouided
for the turne, the other their meate in
their mouthes, and the cuppes in their
handes, without any suspition of euill:
eating, drinking, and making merrie,
bidding welcome to these farre trauel-
lers out of the coast of the king of the
Ammonites, where and with whome
they had layd their plot for the execu-
ting

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ting of this treason.

But such a like manner of proceeding doe all Traytors take, with whom if a man should but enter parle a while concerning magnanimitie and cowardise, oh, you should finde them in their owne conceites the odde men in the world, like to the worthies of *David*, of whom as the holy Ghost reporteth, *1. Chron. 12. 14.* speaking of the sonnes of *Gad*, of whom *one of the least could resist an hundreth, and the greatest a thousande.* But bring their manhood to the touch, and you shall find all their bragging to be nothing but meere wordes and cowardlinesse, white-liuered gentlemen, such as in the reuenge of a quarrell holde it the best way by treachery, and behinde the backe of their aduersarie to make the onset, and not the worst point of their manhoode to end the matter with a sure stab without fighting a blow, and after for them the best defence is, foure legs are better then twayne, a most horrible thing that the bloud of man is so little regarded

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ded in these dayes of the Gospell, and that there should be any escape or pardon of life graunted to any one of so bloudie mindes, for whom the law of God hath prouided no refuge, who in their owne heartes carry the guiltines of the bloud of them to their graue.

Prou. 28. 17. *Salomon, Prou. 28. 17. describeth them.*

A man that doth violence against the bloud of a person, shall flee vnto the graue, and no man shall stay him: that is, let no man pittie him, nor once take compassion

Exod. 21. 14. *on him. Exod. 21. 14. But if a man come presumptuously vpon his neighbour to slay him with guile (sayth Moses) thou shalt take him from mine alter, that he may die.*

Exod. 21. 14. *Examples of such villanies committed we haue in the holy hystorie, some*
1. king. 16. 9. *in the 16. chap. 1. Kings 9. we read of Elah the sonne of Baasha, who beeing King ouer Israell, was by Zimri his seru-
uant Captaine of halfe his Chariotes, con-
spired against him, as hee was in Tirzah
drinking, till he was drunken in the house
of Arza steward of his house. And Zim-
ri came and smote him and killed him, and
what*

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what the end of *Zimri* was as followeth, 18. verse. And when *Zimri* sawe that the Citie was taken, he went into the pallace of the kings house and burnt himselfe, and the kings house with him. These kinds of cruell murdering men at vnwares, the holy scripture condemneth of most impious crueltie, in the 2. Sam. 20. 9. 2. Sam. 20. 9. It is recorded that *Ioab* the Captaine of the hoste, the cause being as it seemed in that *Dauid* had giuen the promise of his place to *Amasa*, as appereth, 2. Sam. 19. 13. therefore *Ioab* pretending peace, came to him and sayd: Art thou in helth my brother? And *Joab* tooke *Amasa* by the beard with the right hand to kisse him. But *Amasa* tooke no heede to the sworde that was in *Joabs* hand, for therewith hee smote him in the fift ribbe and shed out his bowels to the ground, and smote him not the second time so he died. In the like bloudie manner dealt *Joab* with *Abner*, pretending to speake peaceably with him in the gate. 2. Sam. 3. 27. Concerning 2. Sam. 3. 27. which treacherous manner, *Dauid* left order with *Salomon* his sonne, as is to see,

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1.king.2.5. see, 1. Kings 2. 5. to the which order Salomon agreed, and caused *Benaiah* to smite *Joab*, hauing caught hold on the hornes of the Alter : and there hee died.

2.Sam.13.28 In the like treacherous sorte dealt *Absolon* with *Amnon*, 2. Sam. 13. making a great feast at a sheep-shearing, whither as they, his brethren the sons of *Dauid* were inuited by him, and *Absolon* had giuen charge concerning *Amnon* to his seruants, that when they saw *Ammons* heart merry with wine, they should smite him, and so they did. In which acte, although *Amnon* had done wickedly in defiling *Thamar* his sister: who gaue *Absolon* any such commission, in steede of publique iustice to be passed on him, that he should so bloudily reuenge it, as his owne priuate quarrel?

Some like feastes such hipocrites make, and in the middest of their cups their hearts are most bloudy. To omit the butchery of *Abimilech*, vpō his brethren, for the placing of himselfe in the kingdome,

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kingdome, Iudg. 9.5. verse. To omitte Iudg. 9.5.
(only glauncing wise to speake of the)
the poysoning of King Iohn King of
England, by a Munke of Swinthead
Abbey: the murther fresh in memory
done by a Fryer most bloudely, vpon
Henry, the late King of France: the vil-
lanous attempt vpon the Prince of O-
range. To passe ouer the abhominable
crueltie of the Guizians, bathing the-
selues in bloud, in the time of the Mas-
sacer, & that practise against the Lord
Chastillon, the high Admirall of France:
And finally to omit to speake of *Both-*
well his villany, not a whit behinde any
of the rest in sauage crueltie for his tre-
son against the late King of Scots: And
to draw to an end of this treatise, wher-
in you haue seene layd forth the duties
of faithfull subiects towards their Prin-
ces, especially cōcerning their outward
estate, and towards all other Magi-
strates: as also the partes and duties of
Princes on the other side, towards
their subiects and people. And finally,
the manner and forme of Traytors in

H

the

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the execution of their villanyes, where
I am first to craue humbly of so many as
this treatise shal come into their hands
to be seene and read, that they will e-
specially consider the excellency of the
history, & how it agrees with the pre-
sent estate of this age vniuersally tho-
rough out al the parts of Christendom,
requiring all of euery condition in the
feare of God, that according as they
finde the truth set downe before their
eyes, they wil lay it to their hearts, and
make profite therof, and with greater
care of practise to proceed vnto a more
full purpose of obedience vnto our
Prince, Counsellors and Magistrates:
in not only bridling their owne tongs
from speaking, or hearts from concei-
uing ill against the Prince, being ex-
pressely against the lawe of God proo-
ued: but also they will care, not to giue
their eares to heare ought frō others,
(especially those runagates about the
lande, the Seminary men) that eyther
tendeth, or may tend to the impeach-
ment of the glory, credite and estima-
tion

against Traitors.

tion of her Maiestie, and of her royall Crowne & dignitie: But with all their care and diligent endeouour, they wold hence learne to discry these Seminaries and feedes men of high treasons, that by discovering them, (and that in all conuenient time) thereby they may stoppe the cause of any ill concerning reports or other mischiefes pretended against the present state of her Maiesty and people, not giuing themselves libertie to heare the licentious communications which in the houses of libertie of many in their ignorance, not against the supreme Magistrate in plain tearms, which so openly they dare not, but against the inferiour Gouvernours, also whom not to thinke euill of only, but in brode termes to speake against (such is the loosenesse of these dayes) as hardly as may be, is their common custome.

Secondly vpon the care and regard that subiectes haue ouer and towarde their Princes, and so consequently towarde her Maiestie our Soueraigne,

A Treatise

whō herein we are to prayse God for,
from our very hearts, vprysing and
downe lying, humbly vpon our knees
Euening and Morning, considering
how she hath shewed and approoued
her selfe, hitherto the only Prince and
Pastor most carefull and louing, most
tender and mercifull, for mainteyning
vs her people, for sheding the sheepe
from the goates, for prouiding for vs,
that we haue liued, and doe yet, in all
peace and prosperitie: for preuenting
the woluish and deceitful troublers of
our peace, for gathering vs together
when we were like to be scattered, for
preseruing vs vnder God, when we
were like to perish, *had not the Lorde
beene on her side, had not the Lorde beene
on her side, as Dauid in the 124. Psalm,*
for the guiding, safelie conducting and
preseruing vs, *when men rose vp against
vs, they had then swallowed vs up quicke,
when their wrath was kindled against vs.*
To the prayse of the which God, let vs
say as in the same Psalm, *Praysed bee
the Lord, which hath not giuen vs a pray*
mon *unto*

against Traytors.

unto their teeth, our soule is escaped, &c.
And this deliuerance through Gods
mercy hath befallen vs vnder her high-
nesse, shee hauing beene the onely Pa-
stor of all the Princes vppon the earth,
for many yeares: whole watchings and
carefulnes God hath blessed, of whom
I hope, I may without flattery say that
with *David*, *She hath fedde vs her people
and sheepe of her folde, according to the sim-
plicitie of her heart, and guided vs by the
discretion of her bandes:* For whose con-
tinuance wee are further to pray to
God, that her Maiesty as she hath now
many yeares honorably ruled vs, so she
may in Gods feare proceede to play
the part of a good Princeesse ouer vs
still, to maintain vs by the law of God,
and the wholsome lawes of our Coun-
trei in all peace and godlinesse during
Gods will and pleasure. And finally,
that all other, to whose view this shall
come, not aunswering perhaps their
iudgements being contrarily minded,
as Papists, Recusants, from whose pro-
fession haue proceeded, especially, the

A Treatise

Arch-traytors of this land (some one or fewe odde and freneticke spirits, possessed with an vncleane spirite of rayling vppon Magistrates of late dayes, excepted) that the rest remainning, vnto whom in matters of faith and conscience, that Counsell of Trent is approoued, although it may be in that one point of rebelling against the lawfull & naturall Prince they differ some fewe of them: yet all of them will consider in vprightnesse betweene God and their owne hearts, what mercie they haue receiued from her Maiestie in stead of crueltie by them contrariwise offered vnto her againe: what freedom? what libertie? what priuiledges and annuities they doe enioy, in comparison of the hard measure offered to our brethren in the late dayes of Queene Mary., and yet might enioye what they would more, with greater freedom, were not their wilfulnesse such, that yet euen they also will learne not onely themselves to restrayne vn-naturall & disloyal words & thoughts: but

against Traitors.

but all concealementes of euill against
Prince , Magistrate and the com-
mon state of the lande. And thus de-
siring God that the glorious' Gospell
of Christ Iesus his sonne, and his king-
dome by the preaching thereof may
be continued, and more and more in-
larged vpon our land , wee our Prince
and Countrey may liue in the fellow-
shipe of one fayth agreeable to the
holy Scriptures , thereby the higher
powers learning to rule according to
godlinesse and we the people may liue
in all obedience to our Princes & Go-
uernors according to the phrase of the
immortall , inuisible , and onely wise
God, three distinct persons, the father,
sonne , and the holy Ghost, all one in
the vnitie of the Godhead: to
whom be all honour, prayse
and glorie now and
for euer. Amen.

FINIS.

Henry Dyncley

Edward & Mary

done by the preaching thereof may
be continued, and more and more in-
larged upon our land, wee our Prince
and Countrey may thus in the fellow-
ship of one that is capable to the
holy Scriptures, thereby the higher
power returning to us according to
our desire and we the people may have
in all obedience to our Prince & Go-
vernors according to the phrase of the
scripture, invariable, and only will
God, three distinct persons the Father,
sonne, and the holy Ghost, all one in
the unity of the Godhead: to
whom be all honour, praise
and glory now and
for ever Amen.

FINIS

